

Tafsir Al-Qur'an

A Complete English
Translation of Classical
Qur'anic Commentaries

Tafsir al-Tabari, al-Baghawi, al-Qurtubi, al-Baidawi,
Ibn Kathir, al-Jalalayn, al-Suyuti, Fath al-Qadir

Volume 28
Sūrat I-Ṭūr 52:25 – Sūrat I-Wāqī'ah 56:7



AL SADIQIN PRESS

Surat Ar-Rahman: 1

The Most Gracious

Surat al-Rahman 55:1

The Most Gracious

Tafsir al-Jalalayn

1 - **The Most Gracious** God Almighty

Tafsir al-Suyuti

Tafsir al-Tabari

The Most High says: The Most Gracious, O people, by His mercy upon you, He taught you the Qur'an and bestowed that upon you, for He made you see with it what pleases your Lord and made you know what displeases Him, so that you may obey Him by following what pleases Him and by teaching you what He has commanded you to do and by avoiding what displeases Him. Thus, you may deserve His abundant reward and be saved from His painful punishment.

It was narrated on the authority of Qatada regarding this matter:

Ibn Bashar told us: Muhammad ibn Marwan al-Uqaili told us: Abu al-A'war al-Ujali told us, on the authority of Qatada, that he said in his interpretation of **The Most Gracious * Taught the Qur'an**: It is a great blessing, by God.

Tafsir al-Qurtubi

It is all Meccan according to Al-Hasan, Urwah ibn Al-Zubayr, Ikrimah, Ata' and Jabir. Ibn Abbas said: Except for one verse, which is the saying of God Almighty: **He is asked by whoever is in the heavens and the earth 76 verses**. Ibn Mas'ud and Muqatil said: It is all Medinan. The first statement is more correct, because Urwah ibn Al-Zubayr narrated: The first to recite the Qur'an aloud in Mecca after the Prophet, may God bless him and grant him peace, was Ibn Mas'ud. This was because the Companions said: The Quraysh have never heard this Qur'an recited aloud, so who will make them hear it? Ibn Mas'ud said: I will. They said: We fear for you. We only want a man with a clan to protect him. But he refused, then he stood at the station and said: In the name of God, the Most Gracious, the Most Merciful. **The Most Gracious * has taught the Qur'an**. Then he continued raising his voice while the Quraysh were in their gatherings. They pondered and said: What is Ibn Umm Abd saying? They said: He is saying what Muhammad, may God bless him and grant him peace, claims was revealed to him. Then they beat him until they left marks on his face. It is authentic that the Prophet, may God bless him and grant him peace, stood up to pray. In the morning, he went to a palm tree and recited Surah Ar-Rahman. A group of jinn passed by and believed in him. In At-Tirmidhi, it is narrated on the authority of

Jabir that he said: The Messenger of God (peace and blessings of God be upon him) went out to his companions and recited to them Surah Ar-Rahman from beginning to end, and they remained silent. He said: I recited it to the jinn on the night of the jinn, and they responded better than you. Whenever I came to the verse: **Then which of the favors of your Lord would you deny?** they said: "No, our Lord, do we deny any of Your favors. To You is praise." He said: A strange hadith. This is evidence that it was revealed in Mecca, and God knows best. It was narrated that Qays ibn Asim Al-Minqari said to the Prophet (peace and blessings of God be upon him): **Recite to me some of what was revealed to you**. So he recited Surah Ar-Rahman to him. He said: **Repeat it**. So he repeated it three times, and he said: "By God, it has a freshness and it has sweetness, its lower part is abundant and its upper part is fruitful. No human being can say this, and I bear witness that there is no god but God and that you are the Messenger of God." It was narrated on the authority of Ali **may God be pleased with him** that the Messenger of God (peace and blessings of God be upon him) said: **Everything has a bride, and the bride of the Qur'an is Surah Ar-Rahman**.

The Almighty said: **The Most Gracious * He taught the Qur'an**. Saeed bin Jubair and Amer Al-Shaabi said: **The Most Gracious** is the opening of three surahs. If they are combined, they become one of the names of God Almighty: **Alif, Lam, Meem** (Nun). Thus, the sum of these is **The Most Gracious**.

Tafsir Ibn Kathir

Interpretation of Surah Ar-Rahman

Imam Ahmad said: Affan told us, Hammad told us, on the authority of Asim, on the authority of Zur, that a man said: How do you recognize this letter from water that is neither stagnant nor putrid? He said: I have recited the entire Qur'an. He said: I recite the Mufasssal in a single rak'ah. He said: Is this like this poetry? I do not care. I know. The conjunctions of the Prophet, may God bless him and grant him peace, which he used to combine two conjunctions from the beginning of the Mufasssal, and the first Mufasssal of Ibn Mas'ud was *Ar-Rahman*. Abu 'Isa Al-Tirmidhi said: 'Abd Al-Rahman bin Waqid and Abu Muslim Al-Sa'di told us, Al-Walid bin Muslim told us, on the authority of Zuhair bin Muhammad, on the authority of Muhammad bin Al-Munkadir, on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, went out to his companions and recited to them Surat Ar-Rahman from the beginning to the end, and they were silent. He said: "I recited it to the jinn on the night of the jinn, and they responded better than you. Whenever I came to His statement: 'Then which of the favors of your Lord would you deny?' they said: 'No, our Lord, we deny any of Your favors, so to You is praise.'" Then he said: This is a strange hadith, we do not know it except from the hadith of Al-Walid bin Muslim on the authority of Zuhair bin Muhammad. Then it was narrated on the authority of Imam Ahmad that he did not know it, rejecting the narration of the

people of Ash-Sham on the authority of Zuhair bin Muhammad. Al-Hafiz Abu Bakr Al-Bazzar narrated it on the authority of `Amr bin Malik on the authority of Al-Walid bin Muslim, and on the authority of `Abdullah bin Ahmad bin Shabwayh on the authority of Hisham bin `Amara, both of them on the authority of Al-Walid bin Muslim with it. He said: We do not know of it being narrated except from this source. Abu Ja'far ibn Jarir said: Muhammad ibn `Ibad ibn Musa and `Amr ibn Malik al-Basri narrated to us: Yahya ibn Salim narrated to us from Isma'il ibn Umayya from Nafi' from Ibn `Umar that the Messenger of God (peace and blessings of God be upon him) recited Surah al-Rahman or it was recited in his presence and said:

Why do I hear the jinn respond to their Lord better than you? They said: What is that, O Messenger of God?

He said: "Whenever I come upon the statement of God, the Most High: 'Which of the favors of your Lord would you deny?' the jinn say: 'We do not deny any of the favors of our Lord.'" Al-Hafiz al-Bazzar narrated it from `Amr ibn Malik with this chain of transmission. Then he said: We do not know of it being narrated from the Prophet (peace and blessings of God be upon him) except from this source with this chain of transmission.

In the name of God, the Most Gracious, the Most Merciful

God the Almighty informs us of His grace and mercy to His creation, that He revealed the Qur'an to His servants, and made its memorization and understanding easy for those whom He has mercy on. God the Almighty says: **The Most Gracious * Taught the Qur'an * Created man * Taught him eloquence.** Al-Hasan said: It means speech. Ad-Dahhak, Qatadah and others said: It means good and evil. Al-Hasan's statement here is better and stronger because the context is about God the Almighty teaching the Qur'an, which is the performance of its recitation. This can only be achieved by making pronunciation easy for creation and facilitating the pronunciation of letters from their places in the throat, tongue and lips, with their different points of articulation and types. God the Almighty says: **The sun and the moon move by precise calculation,** meaning they follow one another according to a precise calculation that does not differ or become disturbed. "It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats." God the Almighty also says: "He who splits the dawn and makes the night for rest and the sun and the moon by precise calculation. That is the determination of the Almighty, the Knowing."

It was narrated on the authority of Ikrimah that he said: If God were to place the light of all the sight of mankind, jinn, animals, and birds in the eyes of a servant, then He removed one veil out of seventy veils in front of the sun, he would not be able to look at it. The light of the sun is one of seventy parts of the light of the Kursi, and the light of the Kursi is one of seventy parts of the light of the Throne, and the light of the Throne is one of seventy parts of the light of the veil. So see what light God has given His servant in his eyes at the time of looking at the face of his Generous Lord with his own eyes. Narrated by Ibn Abi Hatim. And the statement of God the Almighty: **And the star and the tree prostrate** Ibn Jarir said: The commentators differed over the meaning of His statement **and the star** after their

consensus that the tree is that which stands on a stem. Ali ibn Abi Talhah narrated on the authority of Ibn Abbas **may God be pleased with them both** that he said: A star is that which spreads out on the face of the earth, meaning of plants. Saeed ibn Jubayr, As-Suddi, and Sufyan Ath-Thawri said the same, and Ibn Jarir **may God have mercy on him** chose this interpretation. Mujahid said: It is the star that is in the sky. This is what Al-Hasan and Qatada said, and this statement is the most apparent, and God knows best, because God Almighty said: **Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? verse.**

God the Almighty says: {And the heaven He raised and set up the balance} meaning justice, as God the Almighty says: {Indeed, We sent Our messengers with clear proofs and sent down with them the Scripture and the balance that mankind may maintain justice}. Likewise, He says here: {that you not transgress within the balance}, meaning He created the heavens and the earth with truth and justice, so that all things would be with truth and justice. For this reason, God the Almighty says: {And establish weight in justice and do not defraud the balance}, meaning do not cheat in the weight, but weigh with truth and justice, as God the Almighty says: {And weigh with the straight balance}. God the Almighty says: {And the earth He spread out for all creatures}, meaning just as He raised the heaven, He spread out the earth, leveled it, and anchored it with the firm, lofty mountains, so that it would be stable for the creatures on its face, who are the various types, shapes, colors, and languages in all its regions and corners.

Ibn Abbas, Mujahid, Qatadah and Ibn Zayd said: The creation of mankind **in it is fruit** meaning of different colours, tastes and scents **and palm trees with sheaths** He singled it out for its honour and benefit, whether fresh or dry. The sheaths, Ibn Jurayj said on the authority of Ibn Abbas: are the containers for the date palms, and this is what more than one of the commentators said. It is the one in which the stalk emerges and then splits from the cluster, becoming unripe dates, then fresh dates, then ripens and its benefit and ripeness reach their peak. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali al-Sayrafi, who said: Abu Qutaybah told us, Yunus bin al-Harith told us on the authority of al-Sha'bi, who said: Caesar wrote to Umar bin al-Khattab: I will inform you that my messengers came to me before you and claimed that before you there was a tree that was not capable of any good. It grows like the ears of donkeys, then splits like pearls, then turns green and becomes like a green emerald, then turns red and becomes like a red ruby, then ripens and becomes like the most delicious food, then dries and is a protection for the resident and provisions for the traveler. If my messengers have told the truth, then I do not see this tree as anything but one of the trees of Paradise. So Umar bin al-Khattab wrote to him: From the servant of God, Umar, Commander of the Faithful, to Caesar, King of the Romans. Your messengers have told you the truth. This tree is with us, and it is the tree that God caused to grow for Mary when she gave birth to her son Jesus. So fear God and do not take Jesus as a

Surat Ar-Rahman: 1

The Most Gracious

god besides God. "The example of Jesus before God is as that of Adam. He created him from dust, then said to him, 'Be,' and he was. The truth is from your Lord, so be not among them." Al-Mumatin: It was said that the sleeves are its ribs, which are the fibers on the neck of the palm tree, and this is what Al-Hasan and Qatada said.

And the grain with husks and basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: **And the grain with husks** means straw. Al-Awfi said on the authority of Ibn Abbas: The husk is the green leaves of the crop that have had their heads cut off, so it is called husk when it dries. Qatada, Al-Dahhak and Abu Malik said the same: its husk is its straw. Ibn Abbas, Mujahid and others said: And basil means the leaves. Al-Hasan said: It is your basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: And basil is the green crop. The meaning of this - and God knows best - is that the grain, like wheat and barley and the like, has husks when it grows, which is what is on the ear, and basil is the leaf wrapped around its stem. It was said: The husk is the leaf when the crop first grows as a vegetable, and basil is the leaf, meaning when it has become tame and the grain has formed in it, as Zaid ibn Amr ibn Nufayl said in his famous poem:

And tell him who makes the seed grow in the soil so that the grass can sway and grow from it.

And his love comes out of it in their heads. In that are signs for whoever is aware.

God the Almighty says: {Then which of the favors of your Lord would you deny?} meaning, which of the favors, O company of mankind and jinn, would you deny? This was said by Mujahid and more than one other, and the context after it indicates this, meaning the blessings are apparent to you and you are immersed in them and cannot deny or disavow them. So we say as the believing jinn said: "O God, and we do not deny any of Your favors, our Lord. To You is praise." Ibn Abbas used to say: **Not of them, O Lord**, meaning we do not deny any of them. Imam Ahmad said: Yahya ibn Ishaq narrated to us, Ibn Lahi'ah narrated to us from Abu Al-Aswad from Urwah from Asma' bint Abi Bakr, who said: I heard the Messenger of God (blessings and peace of God be upon him) reciting while he was praying towards the corner before he announced what he was commanded, and the polytheists were listening: {Then which of the favors of your Lord would you deny?}

Fath al-Qadir

It is seventy-six verses

It is Meccan. Al-Qurtubi said: All of it is according to Al-Hasan, Urwah ibn Az-Zubayr, Ikrimah, Ata' and Jabir. He said: Ibn Abbas said, except for one verse, which is His statement: **Whoever is in the heavens and the earth asks Him Al-Adab Al-Mulk 2:17**. Ibn Mas'ud and Muqatil said: It is all Medinan. The first is more correct, and this is indicated by what An-Nahhas narrated from Ibn Abbas, who said: Surah Ar-Rahman was revealed in Mecca. Ibn Mardawayh narrated from

Abdullah ibn Az-Zubayr, who said: Surah Ar-Rahman was revealed in Mecca. Ibn Mardawayh narrated from Aishah, who said: Surah Ar-Rahman, the knowledge of the Qur'an, was revealed in Mecca. Ahmad and Ibn Mardawayh narrated. As-Suyuti said: With a good chain of transmission, on the authority of Asma' bint Abi Bakr, who said: I heard the Messenger of God (blessings and peace of God be upon him) reciting while praying towards the corner before he announced what he believed, and the polytheists were listening: **Then which of the favors of your Lord will you deny?**

The second statement is supported by what Ibn Ad-Durais, Ibn Mardawayh and Al-Bayhaqi narrated in Ad-Dala'il from Ibn Abbas, who said: Surah Ar-Rahman was revealed in Medina. It is possible to reconcile the two statements, that part of it was revealed in Mecca and part in Medina. Al-Tirmidhi, Ibn al-Mundhir, Abu al-Shaykh in al-Azmah, al-Hakim **who authenticated it**, Ibn Mardawayh and al-Bayhaqi in al-Dala'il narrated on the authority of Jabir ibn Abdullah who said: "The Messenger of God (peace and blessings be upon him) went out to his companions and recited to them Surah al-Rahman from beginning to end, and they remained silent. He said: 'Why do I see you so silent? I recited it to the jinn on the night of the jinn, and they responded better than you. Whenever I came to the verse: 'Then which of the favors of your Lord would you deny?' they said: 'We do not deny any of Your favors, our Lord, to You be praise.'" Al-Tirmidhi said after narrating it: This is a strange hadith that we do not know of except through the hadith of al-Walid ibn Muslim from Zuhayr ibn Muhammad. It was narrated that Imam Ahmad used to find it strange to narrate it from Zuhayr. Al-Bazzar said: We do not know of it being narrated except through this chain of narration. Al-Bazzar, Ibn Jarir, Ibn al-Mundhir, al-Daraqutni in al-Ifrad, Ibn Mardawayh and al-Khatib in his Tarikh also narrated it on the authority of Ibn Umar, and al-Suyuti authenticated its chain of narration. Al-Bazzar said: We do not know of it being narrated from the Prophet (peace and blessings be upon him) except through this chain of narration and with this chain of narration. Al-Bayhaqi narrated in Al-Sha'b on the authority of Ali that he heard the Messenger of God, may God bless him and grant him peace, say: **Everything has a bride, and the bride of the Qur'an is the Most Merciful.**

His saying: 1- **The Most Gracious.**

Tafsir al-Baghawi

1. Meccan, **The Most Gracious**. It was said that it was revealed when they said: Who is the Most Gracious? And it was also said that it is an answer to the people of Mecca when they said: Only a human being knows Him.

Tafsir al-Baidawi

1-The Most Merciful.

Surat Ar-Rahman: 2
He taught the Qur'an

Surat al-Rahman 55:2

He taught the Qur'an

2 - He taught whomever He willed **the Qur'an**.

Tafsir al-Suyuti

The creation of man

Tafsir al-Qurtubi

The Almighty says, **He taught the Qur'an** meaning He taught it to His Prophet (peace and blessings of God be upon him) until he conveyed it to all of the people. It was revealed when they said, **Who is the Most Gracious?** It was also said that it was revealed in response to the people of Mecca when they said, **It is only a human being who teaches it, and he is the Most Gracious of Yamamah**, meaning Musaylimah the Liar. So God, the Almighty, revealed, **The Most Gracious * He taught the Qur'an**. Al-Zajaj said that the meaning of **He taught the Qur'an** is that He made it easy to remember and recite, as He said, **And We have certainly made the Qur'an easy for remembrance**. It was also said that He made it a sign for the people to worship with.

Tafsir Ibn Kathir

God the Almighty informs us of His grace and mercy to His creation, that He sent down the Qur'an to His servants, and made its memorization and understanding easy for those whom He has mercy upon. He says, **The Most Gracious * Taught the Qur'an * Created man * Taught him eloquence**. Al-Hasan said: It means speech. Ad-Dahhak, Qatadah, and others said: It means good and evil. Al-Hasan's statement here is better and stronger because the context is about God the Almighty teaching the Qur'an, which is the performance of its recitation. This can only be achieved by making pronunciation easy for creation and facilitating the pronunciation of letters from their places in the throat, tongue, and lips, with their different points of articulation and types. And God the Almighty says: **The sun and the moon move by precise calculation**, meaning they follow one another according to a standardized calculation that does not differ or become disturbed. "It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats." And God the Almighty says: "He who splits the dawn and makes the night for rest and the sun and the moon by precise calculation. That is the determination of the Almighty, the Knowing."

It was narrated on the authority of Ikrimah that he said: If God were to place the light of all the sight of mankind, jinn, animals, and birds in the eyes of a servant, then He removed one veil out of seventy veils in front of the sun, he would not be able to look at it. The light of the

sun is one of seventy parts of the light of the Kursi, and the light of the Kursi is one of seventy parts of the light of the Throne, and the light of the Throne is one of seventy parts of the light of the veil. So see what light God has given His servant in his eyes at the time of looking at the face of his Generous Lord with his own eyes. Narrated by Ibn Abi Hatim. And the statement of God the Almighty: **And the star and the tree prostrate** Ibn Jarir said: The commentators differed over the meaning of His statement **and the star** after their consensus that the tree is that which stands on a stem. Ali ibn Abi Talhah narrated on the authority of Ibn Abbas **may God be pleased with them both** that he said: A star is that which spreads out on the face of the earth, meaning of plants. Saeed ibn Jubayr, As-Suddi, and Sufyan Ath-Thawri said the same, and Ibn Jarir **may God have mercy on him** chose this interpretation. Mujahid said: It is the star that is in the sky. This is what Al-Hasan and Qatadah said, and this statement is the most apparent, and God knows best, because God Almighty said: **Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? verse**.

God the Almighty says: {And the heaven He raised and set up the balance} meaning justice, as God the Almighty says: {Indeed, We sent Our messengers with clear proofs and sent down with them the Scripture and the balance that mankind may maintain justice}. Likewise, He says here: {that you not transgress within the balance}, meaning He created the heavens and the earth with truth and justice, so that all things would be with truth and justice. For this reason, God the Almighty says: {And establish weight in justice and do not defraud the balance}, meaning do not cheat in the weight, but weigh with truth and justice, as God the Almighty says: {And weigh with the straight balance}. God the Almighty says: {And the earth He spread out for all creatures}, meaning just as He raised the heaven, He spread out the earth, leveled it, and anchored it with the firm, lofty mountains, so that it would be stable for the creatures on its face, who are the various types, shapes, colors, and languages in all its regions and corners.

Ibn Abbas, Mujahid, Qatadah and Ibn Zayd said: The creation of mankind **in it is fruit** meaning of different colours, tastes and scents **and palm trees with sheaths** He singled it out for its honour and benefit, whether fresh or dry. The sheaths, Ibn Jurayj said on the authority of Ibn Abbas: are the containers for the date palms, and this is what more than one of the commentators said. It is the one in which the stalk emerges and then splits from the cluster, becoming unripe dates, then fresh dates, then ripens and its benefit and ripeness reach their peak. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali al-Sayrafi, who said: Abu Qutaybah told us, Yunus bin al-Harith told us on the authority of al-Sha'bi, who said: Caesar wrote to Umar bin al-Khattab: I will inform you that my messengers came to me before you and claimed that before you there was a tree that was not capable of any good. It grows like the ears of donkeys, then splits like pearls, then turns green and becomes

like a green emerald, then turns red and becomes like a red ruby, then ripens and becomes like the most delicious food, then dries and is a protection for the resident and provisions for the traveler. If my messengers have told the truth, then I do not see this tree as anything but one of the trees of Paradise. So Umar bin al-Khattab wrote to him: From the servant of God, Umar, Commander of the Faithful, to Caesar, King of the Romans. Your messengers have told you the truth. This tree is with us, and it is the tree that God caused to grow for Mary when she gave birth to her son Jesus. So fear God and do not take Jesus as a god besides God. "The example of Jesus before God is as that of Adam. He created him from dust, then said to him, 'Be,' and he was. The truth is from your Lord, so be not among them." Al-Mumatriin: It was said that the sleeves are its ribs, which are the fibers on the neck of the palm tree, and this is what Al-Hasan and Qatada said.

And the grain with husks and basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: **And the grain with husks** means straw. Al-Awfi said on the authority of Ibn Abbas: The husk is the green leaves of the crop that have had their heads cut off, so it is called husk when it dries. Qatada, Al-Dahhak and Abu Malik said the same: its husk is its straw. Ibn Abbas, Mujahid and others said: And basil means the leaves. Al-Hasan said: It is your basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: And basil is the green crop. The meaning of this - and God knows best - is that the grain, like wheat and barley and the like, has husks when it grows, which is what is on the ear, and basil is the leaf wrapped around its stem. It was said: The husk is the leaf when the crop first grows as a vegetable, and basil is the leaf, meaning when it has become tame and the grain has formed in it, as Zaid ibn Amr ibn Nufayl said in his famous poem:

And tell him who makes the seed grow in the soil so that the grass can sway and grow from it.

And his love comes out of it in their heads. In that are signs for whoever is aware.

God the Almighty says: {Then which of the favors of your Lord would you deny?} meaning, which of the favors, O company of mankind and jinn, would you deny? This was said by Mujahid and more than one other, and the context after it indicates this, meaning the blessings are apparent to you and you are immersed in them and cannot deny or disavow them. So we say as the believing jinn said: "O God, and we do not deny any of Your favors, our Lord. To You is praise." Ibn Abbas used to say: **Not of them, O Lord**, meaning we do not deny any of them. Imam Ahmad said: Yahya ibn Ishaq narrated to us, Ibn Lahi'ah narrated to us from Abu Al-Aswad from Urwah from Asma' bint Abi Bakr, who said: I heard the Messenger of God (blessings and peace of God be upon him) reciting while he was praying towards the corner before he announced what he was commanded, and the polytheists were listening: {Then which of the favors of your Lord would you deny?}

Fath al-Qadir

His statement: 2- **The Most Gracious * Has taught the**

Qur'an. The raising of Ar-Rahman as a subject and the verbs that follow it are predicates for it. It is permissible for it to be the predicate of a deleted subject: meaning God, the Most Gracious. Al-Zajaj said: The meaning of **He has taught the Qur'an** is He made it easy. Al-Kalbi said: Muhammad taught the Qur'an and Muhammad taught it to his nation. It was also said that He made it a sign for the way people worship Him. It was said that this verse was revealed in response to the people of Mecca when they said that only a human being teaches Him. It was also said that it was in response to their question: Who is Ar-Rahman? Since this surah is about enumerating His blessings that He has bestowed upon His servants, He presented the blessing that is the most sublime in value, the most beneficial, the most complete in benefit, and the greatest in return, which is the blessing of teaching the Qur'an, for it is the pivot of happiness in both abodes, the pivot of the millstone of the two good things, and the pillar of the two matters.

Tafsir al-Baghawi

2. **He taught the Qur'an.** Al-Kalbi said: He taught Muhammad the Qur'an. It was also said: **He taught the Qur'an** made it easy to remember.

2- **The Knowledge of the Qur'an** Since the Surah was limited to enumerating worldly and otherworldly blessings, it began with **the Most Gracious**, and He presented the origin and greatest of religious blessings, which is His bestowal of the Qur'an, its revelation and teaching, for it is the foundation of religion, the origin of the Shari'ah, the greatest of awareness and the most precious of books, since it, with its miraculous nature and its inclusion of its essence, confirms itself and confirms it. Then He followed it with His saying:

Surat Ar-Rahman: 3

He created man

Surat al-Rahman 55:3

He created man

Tafsir al-Jalalayn

3 - **The creation of man** meaning the race

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **He created man**, God Almighty says: He created Adam, who is man according to what some of them say.

Who said that?

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada regarding his statement, **He created man**, he said: Man is Adam.

Ibn Hamid told us: Mihran told us: Saeed told us on the authority of Qatada: **He created man**. He said: Man is Adam, peace be upon him.

Others said: Rather, he meant all people, and he used the singular form in the wording to convey it on behalf of his kind, as was said: **Indeed, mankind is in loss Al-Asr 2**. Both statements are not far from being correct, as the apparent meaning of the words allows them both.

Tafsir al-Qurtubi

He created man. Ibn Abbas, Qatada, and Al-Hasan said that it means Adam, peace be upon him.

Tafsir Ibn Kathir

God the Almighty informs us of His grace and mercy to His creation, that He sent down the Qur'an to His servants, and made its memorization and understanding easy for those whom He has mercy upon. He says, **The Most Gracious * Taught the Qur'an * Created man * Taught him eloquence**.

Al-Hasan said: It means speech. Ad-Dahhak, Qatadah, and others said: It means good and evil. Al-Hasan's statement here is better and stronger because the context is about God the Almighty teaching the Qur'an, which is the performance of its recitation. This can only be achieved by making pronunciation easy for creation and facilitating the pronunciation of letters from their places in the throat, tongue, and lips, with their different points of articulation and types. And God the Almighty says: **The sun and the moon move by precise calculation**, meaning they follow one another according to a standardized calculation that does not differ or become disturbed. "It is not for the sun to

overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats." And God the Almighty says: "He who splits the dawn and makes the night for rest and the sun and the moon by precise calculation. That is the determination of the Almighty, the Knowing."

It was narrated on the authority of Ikrimah that he said: If God were to place the light of all the sight of mankind, jinn, animals, and birds in the eyes of a servant, then He removed one veil out of seventy veils in front of the sun, he would not be able to look at it. The light of the sun is one of seventy parts of the light of the Kursi, and the light of the Kursi is one of seventy parts of the light of the Throne, and the light of the Throne is one of seventy parts of the light of the veil. So see what light God has given His servant in his eyes at the time of looking at the face of his Generous Lord with his own eyes. Narrated by Ibn Abi Hatim. And the statement of God the Almighty: **And the star and the tree prostrate** Ibn Jarir said: The commentators differed over the meaning of His statement **and the star** after their consensus that the tree is that which stands on a stem. Ali ibn Abi Talhah narrated on the authority of Ibn Abbas **may God be pleased with them both** that he said: A star is that which spreads out on the face of the earth, meaning of plants. Saeed ibn Jubayr, As-Suddi, and Sufyan Ath-Thawri said the same, and Ibn Jarir **may God have mercy on him** chose this interpretation. Mujahid said: It is the star that is in the sky. This is what Al-Hasan and Qatada said, and this statement is the most apparent, and God knows best, because God Almighty said: **Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? verse**.

God the Almighty says: {And the heaven He raised and set up the balance} meaning justice, as God the Almighty says: {Indeed, We sent Our messengers with clear proofs and sent down with them the Scripture and the balance that mankind may maintain justice}. Likewise, He says here: {that you not transgress within the balance}, meaning He created the heavens and the earth with truth and justice, so that all things would be with truth and justice. For this reason, God the Almighty says: {And establish weight in justice and do not defraud the balance}, meaning do not cheat in the weight, but weigh with truth and justice, as God the Almighty says: {And weigh with the straight balance}. God the Almighty says: {And the earth He spread out for all creatures}, meaning just as He raised the heaven, He spread out the earth, leveled it, and anchored it with the firm, lofty mountains, so that it would be stable for the creatures on its face, who are the various types, shapes, colors, and languages in all its regions and corners.

Ibn Abbas, Mujahid, Qatadah and Ibn Zayd said: The creation of mankind **in it is fruit** meaning of different colours, tastes and scents **and palm trees with sheaths** He singled it out for its honour and benefit, whether fresh or dry. The sheaths, Ibn Jurayj said on the authority of Ibn Abbas: are the containers for the date palms, and this is what more than one of the commentators said. It is the one in which the stalk

emerges and then splits from the cluster, becoming unripe dates, then fresh dates, then ripens and its benefit and ripeness reach their peak. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali al-Sayrafi, who said: Abu Qutaybah told us, Yunus bin al-Harith told us on the authority of al-Sha'bi, who said: Caesar wrote to Umar bin al-Khattab: I will inform you that my messengers came to me before you and claimed that before you there was a tree that was not capable of any good. It grows like the ears of donkeys, then splits like pearls, then turns green and becomes like a green emerald, then turns red and becomes like a red ruby, then ripens and becomes like the most delicious food, then dries and is a protection for the resident and provisions for the traveler. If my messengers have told the truth, then I do not see this tree as anything but one of the trees of Paradise. So Umar bin al-Khattab wrote to him: From the servant of God, Umar, Commander of the Faithful, to Caesar, King of the Romans. Your messengers have told you the truth. This tree is with us, and it is the tree that God caused to grow for Mary when she gave birth to her son Jesus. So fear God and do not take Jesus as a god besides God. "The example of Jesus before God is as that of Adam. He created him from dust, then said to him, 'Be,' and he was. The truth is from your Lord, so be not among them." Al-Mumatriin: It was said that the sleeves are its ribs, which are the fibers on the neck of the palm tree, and this is what Al-Hasan and Qatada said.

And the grain with husks and basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: **And the grain with husks** means straw. Al-Awfi said on the authority of Ibn Abbas: The husk is the green leaves of the crop that have had their heads cut off, so it is called husk when it dries. Qatada, Al-Dahhak and Abu Malik said the same: its husk is its straw. Ibn Abbas, Mujahid and others said: And basil means the leaves. Al-Hasan said: It is your basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: And basil is the green crop. The meaning of this - and God knows best - is that the grain, like wheat and barley and the like, has husks when it grows, which is what is on the ear, and basil is the leaf wrapped around its stem. It was said: The husk is the leaf when the crop first grows as a vegetable, and basil is the leaf, meaning when it has become tame and the grain has formed in it, as Zaid ibn Amr ibn Nufayl said in his famous poem:

And tell him who makes the seed grow in the soil so that the grass can sway and grow from it.

And his love comes out of it in their heads. In that are signs for whoever is aware.

God the Almighty says: {Then which of the favors of your Lord would you deny?} meaning, which of the favors, O company of mankind and jinn, would you deny? This was said by Mujahid and more than one other, and the context after it indicates this, meaning the blessings are apparent to you and you are immersed in them and cannot deny or disavow them. So we say as the believing jinn said: "O God, and we do not deny any of Your favors, our Lord. To You is praise." Ibn Abbas used to say: **Not of them, O Lord**, meaning we do not deny any of them. Imam Ahmad said: Yahya ibn Ishaq narrated to us, Ibn Lahi'ah

narrated to us from Abu Al-Aswad from Urwah from Asma' bint Abi Bakr, who said: I heard the Messenger of God (blessings and peace of God be upon him) reciting while he was praying towards the corner before he announced what he was commanded, and the polytheists were listening: {Then which of the favors of your Lord would you deny?}

Fath al-Qadir

Then, after this blessing, He bestowed upon him the blessing of creation, which is the basis of all matters and the reference of all things. He said: **3- The creation of man.** Then, thirdly, He bestowed upon him the blessing of eloquence, by which understanding is possible, communication is facilitated, and the interests of this life and the hereafter depend, because it is not possible to express what is in the consciences nor to reveal what is in the mind except by it. Qatada and Al-Hasan said: What is meant by man here is Muhammad, peace and blessings of God be upon him, and by eloquence is the lawful from the unlawful, and guidance from misguidance, and this is far-fetched. Ad-Dahhak said: Eloquence is good and evil. Ar-Rabi' ibn Anas said: It is that which benefits him from that which harms him. It was said that eloquence is writing with a pen. The first is to interpret man as a species, and to interpret eloquence as teaching every people the language they speak.

Tafsir al-Baghawi

3. He created man, meaning Adam, peace be upon him. Ibn Abbas and Qatada said, **He taught him eloquence**, the names of everything. It was also said that He taught him all languages, and Adam spoke seven hundred [thousand] languages, the best of which was Arabic.

Others said: *Human* is a generic name, and he meant all people.

3- The creation of man.

Surat Ar-Rahman: 4
He taught him eloquence.

Surat al-Rahman 55:4

He taught him eloquence.

Tafsir al-Jalalayn

4 - He taught him rhetoric pronunciation

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **He taught him eloquence**, God Almighty says: He taught man eloquence.

Then the people of interpretation differed about the meaning of the statement in this place. Some of them said: It means the statement of what is permissible and what is forbidden.

Who said that?

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **He taught him eloquence**, meaning God taught him the eloquence of this world and the next, between what is lawful and what is unlawful, so that he might use this as evidence for His creation.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Saeed, on the authority of Qatada: **He taught him eloquence** - the world and the hereafter - so that he could use that as evidence against him.

Ibn Bashar told us: Muhammad ibn Marwan told us: Abu al-A'war told us on the authority of Qatada regarding his statement, **He taught him eloquence**, he said: He made clear to him good and evil, what he should do and what he should leave.

Others said: It means speech, meaning that God Almighty taught man eloquence.

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **He taught him eloquence**, that eloquence means speech.

The correct thing to say about this is: The meaning of this is that God taught man what he needs in matters of his religion and his worldly life, of what is permissible and what is forbidden, of livelihood, of speech, and other things that he needs, because God, may He be glorified and praised, did not specify in His report that He taught him some of the explanation without others, but rather He was general and said: He taught him explanation, so it is as He, may He be glorified and praised, is general.

Tafsir al-Qurtubi

He taught him eloquence the names of everything. It was also said that He taught him all languages. Ibn Abbas and Ibn Kaysan also said that *man* here refers to Muhammad, peace be upon him, and eloquence is the explanation of what is lawful and what is unlawful, and guidance from misguidance. It was also said that it refers to what was and what will be, because it explains the first and the last and the Day of Judgment. Ad-Dahhak said that eloquence is good and evil. Ar-Rabi' ibn Anas said that it is what benefits him and what harms him, and so did Qatada. It was said that *man* refers to all people, so it is a name for the species, and eloquence, according to this, is speech and understanding, and it is one of the things that man was given preference over all other animals. As-Suddi said that He taught every speech, their language that they speak, and Yaman said that writing and calligraphy are with the pen. Similar to it is **He taught by the pen * He taught man that which he knew not**.

Tafsir Ibn Kathir

God the Almighty informs us of His grace and mercy to His creation, that He sent down the Qur'an to His servants, and made its memorization and understanding easy for those whom He has mercy upon. He says, **The Most Gracious * Taught the Qur'an * Created man * Taught him eloquence**. Al-Hasan said: It means speech. Ad-Dahhak, Qatadah, and others said: It means good and evil. Al-Hasan's statement here is better and stronger because the context is about God the Almighty teaching the Qur'an, which is the performance of its recitation. This can only be achieved by making pronunciation easy for creation and facilitating the pronunciation of letters from their places in the throat, tongue, and lips, with their different points of articulation and types. And God the Almighty says: **The sun and the moon move by precise calculation**, meaning they follow one another according to a standardized calculation that does not differ or become disturbed. "It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats." And God the Almighty says: "He who splits the dawn and makes the night for rest and the sun and the moon by precise calculation. That is the determination of the Almighty, the Knowing."

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son Jesus. So fear God and do not take Jesus as a god besides God. "The example of Jesus before God is as that of Adam. He created him from dust, then said to him, 'Be,' and he was. The truth is from your Lord, so be not among them." Al-Mumatriin: It was said that the sleeves are its ribs, which are the fibers on the neck of the palm tree, and this is what Al-Hasan and Qatada said.

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4- He taught him rhetoric.

Tafsir al-Baghawi

4. **He taught him eloquence** means speaking, writing, understanding, and making others understand, until he knew what to say and what was said to him. This is the opinion of Abu Al-Aliyah, Ibn Zayd, and Al-Hasan.

Al-Saddi said: He taught every people their own language.

Ibn Kaysan said: **He created man** meaning:

Surat Ar-Rahman: 4

He taught him eloquence.

Muhammad, may God bless him and grant him peace.

He taught him eloquence meaning: eloquence of what was and what will be, because he was eloquent [about] the first and the last and about the Day of Judgment.

Tafsir al-Baidawi

4- **He taught him eloquence** is an allusion to the creation of human beings and what distinguishes them from other animals through eloquence, which is the expression of what is in the conscience and making others understand what they have perceived in order to receive revelation, know the truth, and learn the law, and to empty the three sentences that are synonymous reports of **the Most Gracious** of the conjunction because they come in the manner of enumeration.

Surat al-Rahman 55:5

The sun and the moon move by precise calculation.

Tafsir al-Jalalayn

5 - The sun and the moon move according to precise calculations

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **The sun and the moon move by precise calculation**, the people of interpretation differed in the interpretation of that. Some of them said: Its meaning is that the sun and the moon move by precise calculation and have phases that they run and do not exceed.

Who said that?

Muhammad bin Khalaf Al-Asqalani told us: Al-Faryabi told us: Israel told us: Samak bin Harb told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement, **The sun and the moon move by precise calculation**, he said: They are sent by calculation and stations.

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me on the authority of his father on the authority of Ibn Abbas, regarding his statement, **The sun and the moon move by precise calculation**. He said: They move according to number and calculation.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ismail bin Abi Khalid, on the authority of Abu Malik: **The sun and the moon move by precise calculation**. He said: By calculation and stations.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **The sun and the moon move by precise calculation**: meaning by calculation and a set time.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada regarding his statement, **The sun and the moon move by precise calculation**, he said: They move according to a calculation.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding his statement, **The sun and the moon move by precise calculation**, that time and age are calculated by them. Were it not for the day and the night and the sun and the moon, no one would know how to calculate anything. If it were all night, how would it be calculated, or all day, how would it be calculated?

Ibn Bashir told us: Muhammad ibn Marwan told us: Abu al-A'war told us on the authority of Qatada: **The sun and the moon move by precise calculation**. He said: By calculation and a set time.

Others said: Rather, the meaning of this is that they run according to a certain amount.

Who said that?

Abu Hisham Al-Rafa'i told us: Abdullah bin Dawud told us, on the authority of Abu Al-Sahba', on the authority of Al-Dahhak, regarding his statement, **The sun and the moon move by precise calculation**, he said: They move according to a precise measure.

Others said: Rather, the meaning of this is that they revolve around the same pole of a mill.

Who said that?

Muhammad bin Khalaf Al-Asqalani told us: Muhammad bin Yusuf told us: Israel told us: Abu Yahya told us on the authority of Mujahid, who said: Muhammad bin Yusuf told us: Warqa' told us on the authority of Ibn Abi Nujayh on the authority of Mujahid, regarding his statement, **according to a calculation**, he said: Like the calculation of a millstone.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Nujayh, on the authority of Mujahid, regarding God's statement, **according to calculation**, he said: Like the calculation of the millstone.

The most correct of the sayings on this matter is the saying of those who said: Its meaning is: The sun and the moon move according to calculations and stations, because calculation is a noun from the saying of the speaker: I calculated it according to calculations and calculations, like their saying: I disbelieved in it disbelief and I forgave it forgiveness. It has been said: It is the plural of calculation, as is the plural of meteor.

The Arab scholars differed about the nominative case of the sun and the moon. Some of them said: They were raised according to calculation, meaning by calculation, and the predicate was implied. He said: I think, and God knows best, that he said: They run according to calculation. Some of those who rejected this statement among them said: This is wrong. According to calculation, the sun and the moon are raised according to calculation. He said: The explanation will come in this: The explanation taught him that the sun and the moon are according to calculation. He said: It is not deleted or implied except in an anomalous manner in speech.

Tafsir al-Qurtubi

The sun and the moon move according to precise calculations meaning they move according to a known calculation, so the predicate was omitted. Ibn Abbas, Qatadah, and Abu Malik said: It means they move according to calculations in stations that they do not exceed or deviate from. Ibn Zayd and Ibn Kaysan said: It means that times, terms, and ages are calculated by them. Were it not for the night and the day, and the sun and the moon, no one would know how to calculate anything if the entire universe were night or day. Al-Suddi said: By calculation is the estimation of their terms, meaning they move according to terms like the

terms of people, so when their term comes, they perish. Similar to it is: **Each moves according to a specified term.** Ad-Dahhak said: By measure. Mujahid: By calculation is like the calculation of the millstone, meaning its pole rotates in something like a pole. And calculation can be a verbal noun of hasabatuhu, with the letter damma, hasab and hasaban, like al-ghufuran, kufr, and al-rajjan. And hasaba also means I counted it. Al-Akhfash said: And the plural of hasab is like shihab and shahban. And also, with the dammah, is the torment and the arrows are limited. It was mentioned in Al-Kahf, the singular form is hisbanah, and the hasbanah is also the small pillow. You say from it, hasabatuhu, if you put him on a pillow. He said:

Unaccounted for

Not honored or shrouded.

Tafsir Ibn Kathir

God the Almighty informs us of His grace and mercy to His creation, that He sent down the Qur'an to His servants, and made its memorization and understanding easy for those whom He has mercy upon. He says, **The Most Gracious * Taught the Qur'an * Created man * Taught him eloquence.**

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said: A star is that which spreads out on the face of the earth, meaning of plants. Saeed ibn Jubayr, As-Suddi, and Sufyan Ath-Thawri said the same, and Ibn Jarir **may God have mercy on him** chose this interpretation. Mujahid said: It is the star that is in the sky. This is what Al-Hasan and Qatadah said, and this statement is the most apparent, and God knows best, because God Almighty said: **Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people?** *verse.*

God the Almighty says: {And the heaven He raised and set up the balance} meaning justice, as God the Almighty says: {Indeed, We sent Our messengers with clear proofs and sent down with them the Scripture and the balance that mankind may maintain justice}. Likewise, He says here: {that you not transgress within the balance}, meaning He created the heavens and the earth with truth and justice, so that all things would be with truth and justice. For this reason, God the Almighty says: {And establish weight in justice and do not defraud the balance}, meaning do not cheat in the weight, but weigh with truth and justice, as God the Almighty says: {And weigh with the straight balance}. God the Almighty says: {And the earth He spread out for all creatures}, meaning just as He raised the heaven, He spread out the earth, leveled it, and anchored it with the firm, lofty mountains, so that it would be stable for the creatures on its face, who are the various types, shapes, colors, and languages in all its regions and corners.

Ibn Abbas, Mujahid, Qatadah and Ibn Zayd said: The creation of mankind **in it is fruit** meaning of different colours, tastes and scents **and palm trees with sheaths** He singled it out for its honour and benefit, whether fresh or dry. The sheaths, Ibn Jurayj said on the authority of Ibn Abbas: are the containers for the date palms, and this is what more than one of the commentators said. It is the one in which the stalk emerges and then splits from the cluster, becoming unripe dates, then fresh dates, then ripens and its benefit and ripeness reach their peak. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali al-Sayrafi, who said: Abu Qutaybah told us, Yunus bin al-Harith told us on the authority of al-Sha'bi, who said: Caesar wrote to Umar bin al-Khattab: I will inform you that my messengers came to me before you and claimed that before you there was a tree that was not capable of any good. It grows like the ears of donkeys, then splits like pearls, then turns green and becomes like a green emerald, then turns red and becomes like a red ruby, then ripens and becomes like the most delicious food, then dries and is a protection for the resident and provisions for the traveler. If my messengers have told the truth, then I do not see this tree as anything but one of the trees of Paradise. So Umar bin al-Khattab wrote to him: From the servant of God, Umar, Commander of the Faithful, to Caesar, King of the Romans. Your messengers have told you the truth. This tree is with us, and it is the tree that God caused to grow for Mary when she gave birth to her son Jesus. So fear God and do not take Jesus as a god besides God. "The example of Jesus before God

is as that of Adam. He created him from dust, then said to him, 'Be,' and he was. The truth is from your Lord, so be not among them." Al-Mumatriin: It was said that the sleeves are its ribs, which are the fibers on the neck of the palm tree, and this is what Al-Hasan and Qatada said.

And the grain with husks and basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: **And the grain with husks** means straw. Al-Awfi said on the authority of Ibn Abbas: The husk is the green leaves of the crop that have had their heads cut off, so it is called husk when it dries. Qatada, Al-Dahhak and Abu Malik said the same: its husk is its straw. Ibn Abbas, Mujahid and others said: And basil means the leaves. Al-Hasan said: It is your basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: And basil is the green crop. The meaning of this - and God knows best - is that the grain, like wheat and barley and the like, has husks when it grows, which is what is on the ear, and basil is the leaf wrapped around its stem. It was said: The husk is the leaf when the crop first grows as a vegetable, and basil is the leaf, meaning when it has become tame and the grain has formed in it, as Zaid ibn Amr ibn Nufayl said in his famous poem:

And tell him who makes the seed grow in the soil so that the grass can sway and grow from it.

And his love comes out of it in their heads. In that are signs for whoever is aware.

God the Almighty says: {Then which of the favors of your Lord would you deny?} meaning, which of the favors, O company of mankind and jinn, would you deny? This was said by Mujahid and more than one other, and the context after it indicates this, meaning the blessings are apparent to you and you are immersed in them and cannot deny or disavow them. So we say as the believing jinn said: "O God, and we do not deny any of Your favors, our Lord. To You is praise." Ibn Abbas used to say: **Not of them, O Lord**, meaning we do not deny any of them. Imam Ahmad said: Yahya ibn Ishaq narrated to us, Ibn Lahi'ah narrated to us from Abu Al-Aswad from Urwah from Asma' bint Abi Bakr, who said: I heard the Messenger of God (blessings and peace of God be upon him) reciting while he was praying towards the corner before he announced what he was commanded, and the polytheists were listening: {Then which of the favors of your Lord would you deny?}

Fath al-Qadir

5- The sun and the moon move by precise calculation meaning they move according to a calculation and stations that they do not exceed, and by that they indicate the number of months and years. Qatada and Abu Malik said: They move according to a calculation in their stations, they do not exceed them or deviate from them. Ibn Zayd and Ibn Kaysan said: It means that times, terms, and deeds are calculated by them. Were it not for the night and the day, and the sun and the moon, no one would know how to calculate, because time is all night or day. Ad-Dahhak said: The meaning of **by calculation** is **by measure**. Mujahid said: By calculation is like the calculation of the millstone, meaning the pole around which they revolve.

Al-Akhfash said: The calculations are the group of calculations, like meteors and meteors. As for the calculation with the dammah, it refers to the torment, as mentioned previously in Surat Al-Kahf.

Tafsir al-Baghawi

5. The sun and the moon move by precise calculation, Mujahid said: Like the calculation of a millstone. Someone else said: That is, they move according to calculation and stations that they do not exceed, as said by Ibn Abbas and Qatadah. Ibn Zayd and Ibn Kaysan said: He means that times and fates are calculated by them. Were it not for the night and the day and the sun and the moon, no one would know how to calculate anything. Ad-Dahhak said: They move according to measured calculation, and calculation is the source of hasabat hisaban and hisban, like al-ghufaran and al-kufr, and al-rajhan and al-nisaa'. It can also be the plural of hasab like as-shahaban and al-rukban.

Tafsir al-Baidawi

5- The sun and the moon move by precise calculation. They move according to a known and measured calculation in their zodiac signs and their mansions, and the affairs of lower beings are in harmony with this, and the seasons and times differ, and He knows the years and calculation.

Surat Ar-Rahman: 6
And the star and the tree prostrate

Surat al-Rahman 55:6

And the star and the tree prostrate

Tafsir al-Jalalayn

6 - **And the star** is the plant that has no stem **and the tree** is the one that has a stem **they prostrate** they submit to what is required of them

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed regarding the meaning of the star in this place, although they agreed that the tree is what stands on a stem. Some of them said: What is meant by the star in this place of plants is what springs from the earth that spreads out over it and is not on a stem, such as grass and the like.

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And the star**, he said: What is spread out on the earth.

Ibn Hamid told us: Yaqub told us, on the authority of Jaafar, on the authority of Saeed, regarding his statement, **And the star**, he said: The star is everything that has gone with the earth as a bed. He said: The Arabs call the thil a star.

Muhammad bin Khalaf Al-Asqalani told me: Rawad bin Al-Jarrah told us, on the authority of Sharik, on the authority of Al-Suddi: **And the star and the tree prostrate**. He said: The star is the plant of the earth.

Ibn Hamid told us: Mihran told us on the authority of Sufyan: **And the star**. He said: The star is the one who has no leg.

Others said: The star in this place means the star of the sky.

Who said that?

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And the star**, he said: The star of the sky.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: His statement, **and the star**, means: the star of the sky.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada: **And the star and the tree prostrate**. He said: He only means the star.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, on the authority of Al-Hasan,

something similar.

The more correct of the two opinions on this matter is the opinion of the one who said: What is meant by the star is what grows from the earth of plants, because of the tree's connection to it, so its meaning would be: what stands on a stalk and what does not stand on a stalk prostrates to God, meaning: that all things of different forms from His creation prostrate to Him, which is more similar and more deserving of the meaning of speech than anything else. As for his saying **and the tree**, the tree is what has been described before.

And what we said about that was said by the people of interpretation.

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And the trees prostrate**, he said: The tree is everything that stands on a stem.

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Sa'id, regarding his statement, **and the trees**, he said: The tree is everything that stands on a stem.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada regarding his statement, **and the trees**, he said: The trees are the trees of the earth.

Ibn Hamid told us: Mihran told us on the authority of Sufyan: **And the trees prostrate**. He said: The tree that has a stem.

As for his saying, **They prostrate**, he meant by it the prostration of her injustice, as God Almighty said, **And to God prostrates whoever is in the heavens and the earth, willingly or by compulsion, and so do their shadows in the mornings and the evenings Al-Ra'd 15**.

Ibn Hamid told us: Tamim bin Abdul-Mumin told us, on the authority of Zubarkan, on the authority of Abu Razin and Saeed, **And the star and the tree prostrate**. They said: Their shadow is their prostration.

Ibn Bashar told us: Muhammad bin Marwan told us: Abu Al-Awam told us on the authority of Qatada: **And the star and the tree prostrate** means that nothing of His creation descended from the sky except that it worshipped Him willingly or unwillingly.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, on the authority of Al-Hasan, and this is the statement of Qatada.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And the star and the tree prostrate**, he said: They prostrate in the morning and the evening. And it was said: **And the star and the tree prostrate**, so he repeated it, and it is report on the authority of Juma'in.

Al-Farra' claimed that when the Arabs combined two plurals of non-humans, such as the lote tree and the

palm tree, they made their verbs one, so they say the sheep and the blessings have come and the palm trees and the lote tree have been satisfied. He said: This is most of their speech, and its dualization is permissible.

Tafsir al-Qurtubi

And the star and the tree prostrate. Ibn Abbas and others said: The star is that which has no stem and the tree is that which has a stem. Ibn Abbas recited the words of Safwan ibn Asad al-Tamimi:

The great bottom has become a star and its members have been destroyed, and Tamim and Wael have been brought alive.

Zuhair bin Abi Salma said:

Crowned with the roots of the star, woven by the south wind for the sake of the one who loves you

The derivation of the star is from the star of something, meaning it appears and rises. Their prostration is with the prostration of their gods. Ad-Dahhak said that Al-Farraa said that their prostration is that they face the sun when it rises, then they incline with it until the shade is lost. Az-Zajaj said that their prostration is the rotation of the shadow with them, as God the Almighty said, **and seeks the shade of its shadows**. Al-Hasan and Mujahid said that the star is the star of the sky, and its prostration, according to Mujahid, is the rotation of its shadow, and this is the choice of At-Tabari, narrated by Al-Mahdawi. It was said that the prostration of the star is its setting, and the prostration of the tree is the possibility of picking its fruit, narrated by Al-Mawardi. It was said that the combination of that is subject to God, so do not worship the star as a group of Sabians worshipped the stars, and many of the Persians worshipped the tree. Prostration is submission, and the meaning is the effects of occurrence, narrated by Al-Qushayri An-Nahhas. The origin of prostration in the language is submission and obedience to God the Almighty. It is from all dead things, their submission to the command of God the Almighty and their obedience to Him, and from animals likewise, and it is from the prostration in prayer. Muhammad bin Yazid bin Yazid recited about the star in the meaning of the stars, he said:

So she became a star in a quick puzzle in the hands of those who eat her frozen

Tafsir Ibn Kathir

God the Almighty informs us of His grace and mercy to His creation, that He sent down the Qur'an to His servants, and made its memorization and understanding easy for those whom He has mercy upon. He says, **The Most Gracious * Taught the Qur'an * Created man * Taught him eloquence**. Al-Hasan said: It means speech. Ad-Dahhak, Qatadah, and others said: It means good and evil. Al-Hasan's statement here is better and stronger because the context is about God the Almighty teaching the Qur'an,

which is the performance of its recitation. This can only be achieved by making pronunciation easy for creation and facilitating the pronunciation of letters from their places in the throat, tongue, and lips, with their different points of articulation and types. And God the Almighty says: **The sun and the moon move by precise calculation**, meaning they follow one another according to a standardized calculation that does not differ or become disturbed. "It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats." And God the Almighty says: "He who splits the dawn and makes the night for rest and the sun and the moon by precise calculation. That is the determination of the Almighty, the Knowing."

It was narrated on the authority of Ikrimah that he said: If God were to place the light of all the sight of mankind, jinn, animals, and birds in the eyes of a servant, then He removed one veil out of seventy veils in front of the sun, he would not be able to look at it. The light of the sun is one of seventy parts of the light of the Kursi, and the light of the Kursi is one of seventy parts of the light of the Throne, and the light of the Throne is one of seventy parts of the light of the veil. So see what light God has given His servant in his eyes at the time of looking at the face of his Generous Lord with his own eyes. Narrated by Ibn Abi Hatim. And the statement of God the Almighty: **And the star and the tree prostrate** Ibn Jarir said: The commentators differed over the meaning of His statement **and the star** after their consensus that the tree is that which stands on a stem. Ali ibn Abi Talhah narrated on the authority of Ibn Abbas **may God be pleased with them both** that he said: A star is that which spreads out on the face of the earth, meaning of plants. Saeed ibn Jubayr, As-Suddi, and Sufyan Ath-Thawri said the same, and Ibn Jarir **may God have mercy on him** chose this interpretation. Mujahid said: It is the star that is in the sky. This is what Al-Hasan and Qatadah said, and this statement is the most apparent, and God knows best, because God Almighty said: **Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people?** *verse*.

God the Almighty says: {And the heaven He raised and set up the balance} meaning justice, as God the Almighty says: {Indeed, We sent Our messengers with clear proofs and sent down with them the Scripture and the balance that mankind may maintain justice}. Likewise, He says here: {that you not transgress within the balance}, meaning He created the heavens and the earth with truth and justice, so that all things would be with truth and justice. For this reason, God the Almighty says: {And establish weight in justice and do not defraud the balance}, meaning do not cheat in the weight, but weigh with truth and justice, as God the Almighty says: {And weigh with the straight balance}. God the Almighty says: {And the earth He spread out for all creatures}, meaning just as He raised the heaven, He spread out the earth, leveled it, and anchored it with the firm, lofty mountains, so that it would be stable for the creatures on its face, who are the various types, shapes, colors, and languages in all its regions and corners.

Ibn Abbas, Mujahid, Qatadah and Ibn Zayd said: The

Surat Ar-Rahman: 6

And the star and the tree prostrate

creation of mankind **in it is fruit** meaning of different colours, tastes and scents **and palm trees with sheaths** He singled it out for its honour and benefit, whether fresh or dry. The sheaths, Ibn Jurayj said on the authority of Ibn Abbas: are the containers for the date palms, and this is what more than one of the commentators said. It is the one in which the stalk emerges and then splits from the cluster, becoming unripe dates, then fresh dates, then ripens and its benefit and ripeness reach their peak. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali al-Sayrafi, who said: Abu Qutaybah told us, Yunus bin al-Harith told us on the authority of al-Sha'bi, who said: Caesar wrote to Umar bin al-Khattab: I will inform you that my messengers came to me before you and claimed that before you there was a tree that was not capable of any good. It grows like the ears of donkeys, then splits like pearls, then turns green and becomes like a green emerald, then turns red and becomes like a red ruby, then ripens and becomes like the most delicious food, then dries and is a protection for the resident and provisions for the traveler. If my messengers have told the truth, then I do not see this tree as anything but one of the trees of Paradise. So Umar bin al-Khattab wrote to him: From the servant of God, Umar, Commander of the Faithful, to Caesar, King of the Romans. Your messengers have told you the truth. This tree is with us, and it is the tree that God caused to grow for Mary when she gave birth to her son Jesus. So fear God and do not take Jesus as a god besides God. "The example of Jesus before God is as that of Adam. He created him from dust, then said to him, 'Be,' and he was. The truth is from your Lord, so be not among them." Al-Mumatriin: It was said that the sleeves are its ribs, which are the fibers on the neck of the palm tree, and this is what Al-Hasan and Qatada said.

And the grain with husks and basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: **And the grain with husks** means straw. Al-Awfi said on the authority of Ibn Abbas: The husk is the green leaves of the crop that have had their heads cut off, so it is called husk when it dries. Qatada, Al-Dahhak and Abu Malik said the same: its husk is its straw. Ibn Abbas, Mujahid and others said: And basil means the leaves. Al-Hasan said: It is your basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: And basil is the green crop. The meaning of this - and God knows best - is that the grain, like wheat and barley and the like, has husks when it grows, which is what is on the ear, and basil is the leaf wrapped around its stem. It was said: The husk is the leaf when the crop first grows as a vegetable, and basil is the leaf, meaning when it has become tame and the grain has formed in it, as Zaid ibn Amr ibn Nufayl said in his famous poem:

And tell him who makes the seed grow in the soil so that the grass can sway and grow from it.

And his love comes out of it in their heads. In that are signs for whoever is aware.

God the Almighty says: {Then which of the favors of your Lord would you deny?} meaning, which of the favors, O company of mankind and jinn, would you

deny? This was said by Mujahid and more than one other, and the context after it indicates this, meaning the blessings are apparent to you and you are immersed in them and cannot deny or disavow them. So we say as the believing jinn said: "O God, and we do not deny any of Your favors, our Lord. To You is praise." Ibn Abbas used to say: **Not of them, O Lord**, meaning we do not deny any of them. Imam Ahmad said: Yahya ibn Ishaq narrated to us, Ibn Lahi'ah narrated to us from Abu Al-Aswad from Urwah from Asma' bint Abi Bakr, who said: I heard the Messenger of God (blessings and peace of God be upon him) reciting while he was praying towards the corner before he announced what he was commanded, and the polytheists were listening: {Then which of the favors of your Lord would you deny?}

Fath al-Qadir

6- And the star and the tree prostrate themselves. A star is a plant that has no stem, while a tree is a plant that has a stem. The poet said:

The bottom has produced many stars and its members, and Tamim and Wael have been brought alive by it.

Zuhair said:

Crowned with the roots of the star, woven by the south wind for a morning that does not contain your love

What is meant by their prostration is their submission to God, the same submission of those who prostrate among those who are accountable. Al-Farra' said: Their prostration is that they face the sun when it rises, then they turn with it when the shade breaks. Al-Zajjaj said: Their prostration is the shadow's rotation with them, as in His statement: **and seeks the shade of its shadows.** Al-Hasan and Mujahid said: What is meant by the star is the star in the sky, and its prostration is its rising. Ibn Jarir preferred this view. It was also said that its prostration is its setting, and the prostration of the tree is enabling it to harvest its fruits. Al-Nahhas said: The root of prostration is submission and obedience to God. This sentence and the one before it are two other statements of the Most Gracious, and the connection was left out in them because it is clear, as if it was said: The sun and the moon according to His calculations, and the star and the tree prostrate to Him.

Tafsir al-Baghawi

6. And the star and the tree prostrate themselves. A star is a plant that does not have a stem, and a tree is a plant that has a stem that remains in the winter. Their prostration is a prostration of their injustice, as He said: **They spread their shadows to the right and the left, prostrating to God.** (al-Nahl 16:48) Mujahid said: A star is a planet, and its prostration is its rising.

6- And the star and the plant that emerges from the earth but has no stem. **And the tree** that has a

stem. **They prostrate** they submit to God the Most High in what He intends by them, of course, the submission of the obligated who prostrates willingly. The correct way of composing the two sentences would have been to say: And He made the sun and the moon move, and the star and the tree prostrate. Or **The sun and the moon by precise calculation**, the star and the tree prostrate to Him, to match what comes before and after them in their connection to **the Most Gracious**, but they were stripped of what indicates connection to indicate that its clarity suffices without explanation, and the conjunction was inserted between them to indicate that what he senses of the changes in the conditions of the upper and lower bodies is by His estimation and management.

Surat Ar-Rahman: 7

And the heaven He raised and set up the balance.

Surat al-Rahman 55:7

And the heaven He raised and set up the balance.

Tafsir al-Jalalayn

7 - **And the heaven He raised and set up the balance**
He established justice.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **And the heaven He raised**, God Almighty says: And the heaven He raised above the earth.

And his saying, **And He placed the balance**, means: And He placed justice among His creation on earth. He mentioned that this is in the reading of Abdullah, and the lowering of the balance, the lowering, and the placing: are close in meaning in the speech of the Arabs.

And the people of interpretation said something similar to what we said about that.

Who said that?

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And He placed the balance**, he said: Justice.

Tafsir al-Qurtubi

And the sky He raised. Abu Samal read **and the sky** in the nominative case as the subject, and he chose that because it was conjoined to the sentence **And the star and the tree prostrate**, so the conjoined word was made composed of a subject and a predicate like the word it is conjoined to. The rest read it in the accusative case because of an implied verb indicated by what follows. **And He placed the balance** means justice, according to Mujahid, Qatadah, and As-Suddi. That is, He placed justice on the earth which He commanded. It is said that God placed the law. And so-and-so placed such-and-such, meaning he cast it. And it was said that the Qur'an is based on this balance because it explains what is needed, and this is the saying of Al-Husayn ibn Al-Fadl. Al-Hasan, Qatadah, and Ad-Dahhak also said that it is the balance with the tongue by which people are weighed so that they may be just with one another. It is a predicate meaning the command to be just, indicated by the statement of God the Almighty: **And establish weight in justice**. Justice is fairness. It was also said that it is judgment. And it was said that He meant placing the balance in the hereafter to weigh deeds. The root of the word *balance* is *scales*. This was

discussed in Al-A'raf.

Tafsir Ibn Kathir

God the Almighty informs us of His grace and mercy to His creation, that He sent down the Qur'an to His servants, and made its memorization and understanding easy for those whom He has mercy upon. He says, **The Most Gracious * Taught the Qur'an * Created man * Taught him eloquence**. Al-Hasan said: It means speech. Ad-Dahhak, Qatadah, and others said: It means good and evil. Al-Hasan's statement here is better and stronger because the context is about God the Almighty teaching the Qur'an, which is the performance of its recitation. This can only be achieved by making pronunciation easy for creation and facilitating the pronunciation of letters from their places in the throat, tongue, and lips, with their different points of articulation and types. And God the Almighty says: **The sun and the moon move by precise calculation**, meaning they follow one another according to a standardized calculation that does not differ or become disturbed. "It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats." And God the Almighty says: "He who splits the dawn and makes the night for rest and the sun and the moon by precise calculation. That is the determination of the Almighty, the Knowing."

It was narrated on the authority of Ikrimah that he said: If God were to place the light of all the sight of mankind, jinn, animals, and birds in the eyes of a servant, then He removed one veil out of seventy veils in front of the sun, he would not be able to look at it. The light of the sun is one of seventy parts of the light of the Kursi, and the light of the Kursi is one of seventy parts of the light of the Throne, and the light of the Throne is one of seventy parts of the light of the veil. So see what light God has given His servant in his eyes at the time of looking at the face of his Generous Lord with his own eyes. Narrated by Ibn Abi Hatim. And the statement of God the Almighty: **And the star and the tree prostrate** Ibn Jarir said: The commentators differed over the meaning of His statement **and the star** after their consensus that the tree is that which stands on a stem. Ali ibn Abi Talhah narrated on the authority of Ibn Abbas **may God be pleased with them both** that he said: A star is that which spreads out on the face of the earth, meaning of plants. Saeed ibn Jubayr, As-Suddi, and Sufyan Ath-Thawri said the same, and Ibn Jarir **may God have mercy on him** chose this interpretation. Mujahid said: It is the star that is in the sky. This is what Al-Hasan and Qatadah said, and this statement is the most apparent, and God knows best, because God Almighty said: **Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? verse.**

God the Almighty says: {And the heaven He raised and set up the balance} meaning justice, as God the Almighty says: {Indeed, We sent Our messengers with clear proofs and sent down with them the Scripture

and the balance that mankind may maintain justice}. Likewise, He says here: {that you not transgress within the balance}, meaning He created the heavens and the earth with truth and justice, so that all things would be with truth and justice. For this reason, God the Almighty says: {And establish weight in justice and do not defraud the balance}, meaning do not cheat in the weight, but weigh with truth and justice, as God the Almighty says: {And weigh with the straight balance}. God the Almighty says: {And the earth He spread out for all creatures}, meaning just as He raised the heaven, He spread out the earth, leveled it, and anchored it with the firm, lofty mountains, so that it would be stable for the creatures on its face, who are the various types, shapes, colors, and languages in all its regions and corners.

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when it grows, which is what is on the ear, and basil is the leaf wrapped around its stem. It was said: The husk is the leaf when the crop first grows as a vegetable, and basil is the leaf, meaning when it has become tame and the grain has formed in it, as Zaid ibn Amr ibn Nufayl said in his famous poem:

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Fath al-Qadir

7- And the heaven He raised. The majority of scholars read **the heaven** with the accusative case indicating the preoccupation. Abu Al-Sammak read it with the nominative case indicating the beginning, and the meaning is that He made the heaven raised above the earth. **And He placed the balance.** What is meant by the balance is justice: that is, He placed on the earth the justice that He commanded. This is what Mujahid, Qatadah, Al-Suddi, and others said.

Tafsir al-Baghawi

7. And the heaven He raised, above the earth, **and placed the balance**, Mujahid said: By the balance He meant justice. The meaning is: He commanded justice, as indicated by the Almighty's statement:

7- And the heaven He raised He created it with a raised position and rank, for it is the source of His judgments, the place where His rulings descend, and the place of His angels. It is also read with the raised position as a starting point. **And He placed the balance** justice by providing to every prepared person what is due him, and giving every person with a right his due until the affairs of the world were ordered and set right, as the Prophet (peace and blessings be upon him) said: **By justice the heavens and the earth were established.** Or by what the measures of things are known by, such as scales and measures and the like, as if when He described the heaven with being raised

Surat Ar-Rahman: 7

And the heaven He raised and set up the balance.

in terms of it being the source of judgments and acknowledgments, He intended to describe the earth with what is in it that makes the difference apparent, the measure known, and the rights and obligations equalized.

Surat al-Rahman 55:8

That you do not transgress within the balance.

Tafsir al-Jalalayn

8 - **So that you do not transgress** i.e. so that you do not transgress **in the balance** what is weighed with

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **That you do not transgress in the balance**, means that God Almighty says: That you do not wrong or reduce the weight.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **that you do not transgress in the balance**, be just, O son of Adam, as you would like to be treated justly, and fulfill your obligations as you would like to be fulfilled, for justice is the goodness of people.

Ibn Abbas used to say: O group of Mawali, you have been entrusted with two matters by which those who came before you were destroyed: this measure and this weight.

Amr bin Abdul Hamid told us: Marwan bin Mu'aya told us, on the authority of Mughira, on the authority of Muslim, on the authority of Abu Al-Mughira, who said: I heard Ibn Abbas say in the market of Medina: O group of Mawali, you have been afflicted with two matters that have destroyed two nations: the measure and the scale.

Tafsir al-Qurtubi

That you do not transgress in the balance The position of *an* may be accusative, assuming the preposition is omitted, as if he said: **lest you transgress**, like the saying of the Most High: **God makes clear to you, lest you go astray**. It is also possible that *an* has no position in the syntax, so it would mean **that you transgress**, according to this estimation, in the jussive mood, like the saying of the Most High: **And the eminent among them set out, saying**, Walk. That is, walk. Transgression is exceeding the limit. So whoever says that the balance is justice, said that its transgression is tyranny. And whoever says that it is the balance by which weighing is done, said that its transgression is cheating. Ibn Abbas said: That is, do not betray the one for whom you weigh. And it was narrated that he said: O group of clients, let two matters be fulfilled by which people are destroyed: the measure and the balance. And whoever says that it is the judgment, said that its transgression is the distortion. And it was said that it contains an omission, that is, He set the balance and commanded you not to transgress therein.

Tafsir Ibn Kathir

God the Almighty informs us of His grace and mercy to His creation, that He sent down the Qur'an to His servants, and made its memorization and understanding easy for those whom He has mercy upon. He says, **The Most Gracious * Taught the Qur'an * Created man * Taught him eloquence**. Al-Hasan said: It means speech. Ad-Dahhak, Qatadah, and others said: It means good and evil. Al-Hasan's statement here is better and stronger because the context is about God the Almighty teaching the Qur'an, which is the performance of its recitation. This can only be achieved by making pronunciation easy for creation and facilitating the pronunciation of letters from their places in the throat, tongue, and lips, with their different points of articulation and types. And God the Almighty says: **The sun and the moon move by precise calculation**, meaning they follow one another according to a standardized calculation that does not differ or become disturbed. "It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats." And God the Almighty says: "He who splits the dawn and makes the night for rest and the sun and the moon by precise calculation. That is the determination of the Almighty, the Knowing."

It was narrated on the authority of Ikrimah that he said: If God were to place the light of all the sight of mankind, jinn, animals, and birds in the eyes of a servant, then He removed one veil out of seventy veils in front of the sun, he would not be able to look at it. The light of the sun is one of seventy parts of the light of the Kursi, and the light of the Kursi is one of seventy parts of the light of the Throne, and the light of the Throne is one of seventy parts of the light of the veil. So see what light God has given His servant in his eyes at the time of looking at the face of his Generous Lord with his own eyes. Narrated by Ibn Abi Hatim. And the statement of God the Almighty: **And the star and the tree prostrate** Ibn Jarir said: The commentators differed over the meaning of His statement **and the star** after their consensus that the tree is that which stands on a stem. Ali ibn Abi Talhah narrated on the authority of Ibn Abbas **may God be pleased with them both** that he said: A star is that which spreads out on the face of the earth, meaning of plants. Saeed ibn Jubayr, As-Suddi, and Sufyan Ath-Thawri said the same, and Ibn Jarir **may God have mercy on him** chose this interpretation. Mujahid said: It is the star that is in the sky. This is what Al-Hasan and Qatada said, and this statement is the most apparent, and God knows best, because God Almighty said: **Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people?** *verse*.

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become tame and the grain has formed in it, as Zaid ibn Amr ibn Nufayl said in his famous poem:

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Fath al-Qadir

Al-Zajaj said: The meaning is that He commanded us to be just, and this is indicated by His statement: 8- **that you do not transgress within the balance**, meaning do not exceed justice. Al-Hasan and Al-Dahhak said: What is meant by it is the weighing instrument to achieve fairness and equity. It was said that the balance is the Qur'an because it contains an explanation of what is needed, and Al-Husayn ibn Al-Fadl said the same, but the first is more appropriate.

Tafsir al-Baghawi

8. **That you do not transgress in the balance**, meaning: do not exceed justice. Al-Hasan, Qatada, and Ad-Dahhak said: He meant by it that which is weighed to achieve fairness and equity. The origin of the word *weight* is to estimate **that you do not transgress**, meaning lest you tilt, wrong, or exceed the truth in the balance.

Tafsir al-Baidawi

8- **That you do not transgress in the balance** lest you transgress in it, meaning do not transgress or exceed fairness. It was read **do not transgress** to mean the statement.

Surat al-Rahman 55:9

And establish weight in justice and do not make deficient the balance.

Tafsir al-Jalalayn

9 - **And establish weight in justice** in fairness **and do not make deficient the balance** reduce the weight.

Tafsir al-Suyuti

Tafsir al-Tabari

He said: Marwan told us on the authority of Mughira who said: Ibn Abbas saw a man weighing and he had become heavier, so he said: Keep your tongue in check, keep your tongue in check. Didn't God say: **And establish weight in justice and do not make deficient the balance**.

And His saying, **And establish weight in justice**, means: And establish the tongue of the scale in justice.

And His statement, **And do not deprive people of the balance**, means that God Almighty says: And do not reduce the weight when you weigh for people or wrong them.

And the people of interpretation said something similar to what we said about that.

Who said that?

Ibn Bashar told us: Muhammad ibn Marwan told us: Abu al-A'war told us on the authority of Qatada: **And the heaven He raised and set up the balance * That you not transgress within the balance * And establish weight in justice and do not make deficient the balance**. Qatada said: Ibn Abbas said: O group of Mawali, you have been entrusted with two matters by which those who came before you were destroyed. A man should fear God when he holds his scales, and a man should fear God when he holds his measure. A small amount will equal it, and it will not decrease it, but rather God will increase it, God willing.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **And establish weight in justice and do not make deficient the balance**, he said: He made it less if he reduced it, so he made it less, his loss is his decrease.

Tafsir al-Qurtubi

And establish weight in justice meaning, do it uprightly and justly. Abu Darda' **may God be pleased with him** said: Establish the scale with justice and fairness. Ibn Uyaynah said: Establishing is with the hand and justice is with the heart. Mujahid said: Justice means equity in Roman. It was also said that it is like saying: He established the prayer, meaning he performed it on time. And the people established their markets, meaning they came to them on time. That is, do not

abandon dealing in weight and justice. **And do not make deficient the balance** and do not reduce the balance and do not cheat in measure and weight. This is like His statement: **And do not reduce the measure and weight**. Qatadah said about this verse: Be just, O son of Adam, as you would like to be treated justly, and give in full as you would like or be given in full, for justice is the goodness of people. It was also said that the meaning is: Do not make deficient the scale of your good deeds on the Day of Resurrection, lest that be a regret for you. The word *scale* is repeated at the beginnings of verses. It is said that the repetition is for the command to give full weight and observe justice therein. The common reading is takhsaraw with a damma on the ta' and a kasra on the seen. Bilal ibn Abi Burda and Aban ibn Uthman read it with a fatha on the ta' and the seen, and they are two dialects. It is said akhsartu al-mizan and khasrattuhu like ajbartuhu and jabbartuhu. It is said that takhsaraw with a fatha on the ta' and the seen is based on the estimation of the deletion of the preposition, and the meaning is do not lose on the scale.

Tafsir Ibn Kathir

God the Almighty informs us of His grace and mercy to His creation, that He sent down the Qur'an to His servants, and made its memorization and understanding easy for those whom He has mercy upon. He says, **The Most Gracious * Taught the Qur'an * Created man * Taught him eloquence**. Al-Hasan said: It means speech. Ad-Dahhak, Qatadah, and others said: It means good and evil. Al-Hasan's statement here is better and stronger because the context is about God the Almighty teaching the Qur'an, which is the performance of its recitation. This can only be achieved by making pronunciation easy for creation and facilitating the pronunciation of letters from their places in the throat, tongue, and lips, with their different points of articulation and types. And God the Almighty says: **The sun and the moon move by precise calculation**, meaning they follow one another according to a standardized calculation that does not differ or become disturbed. "It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats." And God the Almighty says: "He who splits the dawn and makes the night for rest and the sun and the moon by precise calculation. That is the determination of the Almighty, the Knowing."

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caused to grow for Mary when she gave birth to her son Jesus. So fear God and do not take Jesus as a god besides God. "The example of Jesus before God is as that of Adam. He created him from dust, then said to him, 'Be,' and he was. The truth is from your Lord, so be not among them." Al-Mumatin: It was said that the sleeves are its ribs, which are the fibers on the neck of the palm tree, and this is what Al-Hasan and Qatada said.

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Fath al-Qadir

Then the Almighty commanded the establishment of justice after informing the servants that He had established it for them, saying: 9- **And establish weight in justice** meaning, establish your weight in justice. It was said that the meaning is: establish the tongue of the scale in justice. It was said that the meaning is: that He established the scale in the Hereafter to weigh deeds. And that in His saying: **that you not transgress** is a source: meaning that you do not transgress, and *la*

is a negative: meaning that He established the scale so that you do not transgress. It was said that it is explanatory, because in *establishing* there is the meaning of saying, and transgression is exceeding the limit. So whoever says the scale is justice, said that transgression is injustice, and whoever says that the scale is the instrument by which weighing is done, said that transgression is shortcoming. **And do not deprive the balance** meaning do not reduce it: the Almighty first commanded equality, then He forbade transgression, which is exceeding the limit by excess, then He forbade loss, which is deficiency and shortcoming. The majority read *takhsaru* with a damma on the ta' and a kasra on the seen from akhsar. Bilal bin Abi Barzah, Aban bin Othman, and Zaid bin Ali read it with a fatha on the ta' and the seen from khasar. These are two dialects: it is said akhsartu al-mizan and khasartuhu.

Tafsir al-Baghawi

9. **And establish weight in justice**, in fairness. Abu Darda and Ata' said: It means establish the tongue of the scale in justice. Ibn Uyaynah said: Establishing is with the hand and justice is with the heart. **And do not defraud**, and do not reduce **the balance**, and do not cheat in measuring and weight.

Tafsir al-Baidawi

9- **And establish weight in justice and do not make deficient the balance** and do not make it less, for it has the right to be equal because it is the purpose of its establishment, and its repetition is an exaggeration in recommending it and an increase in urging its use. It was read **and do not lose** with a fatha on the ta' and a damma or kasra on the seen, and **and do not lose** with a fatha on the seen, on the basis that the original is **and do not lose in the balance** so the preposition was deleted and the verb was connected.

Surat Ar-Rahman: 10

And the earth He has spread out for all creatures.

Surat al-Rahman 55:10

And the earth He has spread out for all creatures.

Tafsir al-Jalalayn

10 - **And the earth He laid out** He established it **for all mankind** for the creation of mankind, jinn, and others.

Tafsir al-Suyuti

God Almighty says: **And the earth He laid out for all creatures.** And He spread out the earth for creation, who are all creatures.

And the people of interpretation said something similar to what we said about that.

Who said that?

Ali told us: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **for mankind**, meaning: for creation.

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me on the authority of his father on the authority of Ibn Abbas, regarding his statement, **And the earth He has spread out for all creatures**, he said: Everything that has a soul.

Yaqub told me: Ibn Ulayyah told us: Abu Raja' told us on the authority of Al-Hasan regarding his statement, **And the earth He has spread out for all creatures**, he said: For the creation of the jinn and mankind.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **for mankind**, he said: for creation.

Ibn Abd al-A'la told us: He said: Ibn Thawr told us on the authority of Muammar on the authority of Qatada: **For mankind** he said: For creation.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **He placed it for mankind**, that mankind means creation.

Ibn Bashar told us: Muhammad ibn Marwan told us: Abu al-A'war told us on the authority of Qatada: **And the earth He laid out for all creatures.** He said: For creation.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, similarly.

Tafsir al-Qurtubi

And the earth He has placed for all creatures. All creatures are people, according to Ibn Abbas. Al-Hassan is the jinn and mankind. Al-Dahhak is

everything that creeps on the face of the earth, and this is general. **In it is fruit**, meaning everything that people enjoy from the various types of fruits.

Tafsir Ibn Kathir

God the Almighty informs us of His grace and mercy to His creation, that He sent down the Qur'an to His servants, and made its memorization and understanding easy for those whom He has mercy upon. He says, **The Most Gracious * Taught the Qur'an * Created man * Taught him eloquence.** Al-Hasan said: It means speech. Ad-Dahhak, Qatadah, and others said: It means good and evil. Al-Hasan's statement here is better and stronger because the context is about God the Almighty teaching the Qur'an, which is the performance of its recitation. This can only be achieved by making pronunciation easy for creation and facilitating the pronunciation of letters from their places in the throat, tongue, and lips, with their different points of articulation and types. And God the Almighty says: **The sun and the moon move by precise calculation**, meaning they follow one another according to a standardized calculation that does not differ or become disturbed. "It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats." And God the Almighty says: "He who splits the dawn and makes the night for rest and the sun and the moon by precise calculation. That is the determination of the Almighty, the Knowing."

It was narrated on the authority of Ikrimah that he said: If God were to place the light of all the sight of mankind, jinn, animals, and birds in the eyes of a servant, then He removed one veil out of seventy veils in front of the sun, he would not be able to look at it. The light of the sun is one of seventy parts of the light of the Kursi, and the light of the Kursi is one of seventy parts of the light of the Throne, and the light of the Throne is one of seventy parts of the light of the veil. So see what light God has given His servant in his eyes at the time of looking at the face of his Generous Lord with his own eyes. Narrated by Ibn Abi Hatim. And the statement of God the Almighty: **And the star and the tree prostrate** Ibn Jarir said: The commentators differed over the meaning of His statement **and the star** after their consensus that the tree is that which stands on a stem. Ali ibn Abi Talhah narrated on the authority of Ibn Abbas **may God be pleased with them both** that he said: A star is that which spreads out on the face of the earth, meaning of plants. Saeed ibn Jubayr, As-Suddi, and Sufyan Ath-Thawri said the same, and Ibn Jarir **may God have mercy on him** chose this interpretation. Mujahid said: It is the star that is in the sky. This is what Al-Hasan and Qatada said, and this statement is the most apparent, and God knows best, because God Almighty said: **Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people?** *verse.*

God the Almighty says: {And the heaven He raised and set up the balance} meaning justice, as God the

Almighty says: {Indeed, We sent Our messengers with clear proofs and sent down with them the Scripture and the balance that mankind may maintain justice}. Likewise, He says here: {that you not transgress within the balance}, meaning He created the heavens and the earth with truth and justice, so that all things would be with truth and justice. For this reason, God the Almighty says: {And establish weight in justice and do not defraud the balance}, meaning do not cheat in the weight, but weigh with truth and justice, as God the Almighty says: {And weigh with the straight balance}. God the Almighty says: {And the earth He spread out for all creatures}, meaning just as He raised the heaven, He spread out the earth, leveled it, and anchored it with the firm, lofty mountains, so that it would be stable for the creatures on its face, who are the various types, shapes, colors, and languages in all its regions and corners.

Ibn Abbas, Mujahid, Qatadah and Ibn Zayd said: The creation of mankind **in it is fruit** meaning of different colours, tastes and scents **and palm trees with sheaths** He singled it out for its honour and benefit, whether fresh or dry. The sheaths, Ibn Jurayj said on the authority of Ibn Abbas: are the containers for the date palms, and this is what more than one of the commentators said. It is the one in which the stalk emerges and then splits from the cluster, becoming unripe dates, then fresh dates, then ripens and its benefit and ripeness reach their peak. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali al-Sayrafi, who said: Abu Qutaybah told us, Yunus bin al-Harith told us on the authority of al-Sha'bi, who said: Caesar wrote to Umar bin al-Khattab: I will inform you that my messengers came to me before you and claimed that before you there was a tree that was not capable of any good. It grows like the ears of donkeys, then splits like pearls, then turns green and becomes like a green emerald, then turns red and becomes like a red ruby, then ripens and becomes like the most delicious food, then dries and is a protection for the resident and provisions for the traveler. If my messengers have told the truth, then I do not see this tree as anything but one of the trees of Paradise. So Umar bin al-Khattab wrote to him: From the servant of God, Umar, Commander of the Faithful, to Caesar, King of the Romans. Your messengers have told you the truth. This tree is with us, and it is the tree that God caused to grow for Mary when she gave birth to her son Jesus. So fear God and do not take Jesus as a god besides God. "The example of Jesus before God is as that of Adam. He created him from dust, then said to him, 'Be,' and he was. The truth is from your Lord, so be not among them." Al-Mumatriin: It was said that the sleeves are its ribs, which are the fibers on the neck of the palm tree, and this is what Al-Hasan and Qatada said.

And the grain with husks and basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: **And the grain with husks** means straw. Al-Awfi said on the authority of Ibn Abbas: The husk is the green leaves of the crop that have had their heads cut off, so it is called husk when it dries. Qatada, Al-Dahhak and Abu Malik said the same: its husk is its straw. Ibn Abbas, Mujahid and others said: And basil means the leaves. Al-Hasan said: It is your basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: And basil is the green crop.

The meaning of this - and God knows best - is that the grain, like wheat and barley and the like, has husks when it grows, which is what is on the ear, and basil is the leaf wrapped around its stem. It was said: The husk is the leaf when the crop first grows as a vegetable, and basil is the leaf, meaning when it has become tame and the grain has formed in it, as Zaid ibn Amr ibn Nufayl said in his famous poem:

And tell him who makes the seed grow in the soil so that the grass can sway and grow from it.

And his love comes out of it in their heads. In that are signs for whoever is aware.

God the Almighty says: {Then which of the favors of your Lord would you deny?} meaning, which of the favors, O company of mankind and jinn, would you deny? This was said by Mujahid and more than one other, and the context after it indicates this, meaning the blessings are apparent to you and you are immersed in them and cannot deny or disavow them. So we say as the believing jinn said: "O God, and we do not deny any of Your favors, our Lord. To You is praise." Ibn Abbas used to say: **Not of them, O Lord**, meaning we do not deny any of them. Imam Ahmad said: Yahya ibn Ishaq narrated to us, Ibn Lahi'ah narrated to us from Abu Al-Aswad from Urwah from Asma' bint Abi Bakr, who said: I heard the Messenger of God (blessings and peace of God be upon him) reciting while he was praying towards the corner before he announced what he was commanded, and the polytheists were listening: {Then which of the favors of your Lord would you deny?}

Fath al-Qadir

Then when He, the Almighty, mentioned that He raised the heavens, He mentioned that He placed the earth, saying: 10- **And the earth He spread out for all creatures**, meaning He spread it out over the water for all of creation that has a soul and life. There is no reason to specify **all creatures** as being human and jinn. The majority of scholars read *earth* with the accusative case indicating the preoccupation, while Abu al-Sammak read it with the nominative case indicating the beginning.

Tafsir al-Baghawi

10. **And the earth He laid out for all creatures**, for the creation He spread out in it.

Tafsir al-Baidawi

10- **And the earth He laid out** He lowered it, flattened. **For the creatures** for creation. And it was said that the creatures are all that have a soul.

Surat Ar-Rahman: 11

Therein is fruit and date palms having sheaths.

Surat al-Rahman 55:11

Therein is fruit and date palms having sheaths.

Tafsir al-Jalalayn

11 - **In it are fruits and palm trees** the usual **with sleeves** vessels of its dates.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **Therein is fruit and palm trees having sheaths**, God Almighty says: There is fruit in the earth, and the ha and the alif in it are from the mention of the earth, **and palm trees having sheaths**, and sheaths: the plural of kam, which is that which is sheathed in.

The interpreters differed on the meaning of this. Some of them said: It means the palm tree being covered with fibres.

Who said that?

Yaqub told me: Ibn Ulayyah told us on the authority of Abu Raja' who said: I asked Al-Hasan about his statement, **And the palm trees with sheaths**, and he said: A frond made of fibers that I tied around it.

Ibn Abd al-A'la told us: Ibn Thaur told us, on the authority of Muammar, on the authority of Qatada and al-Hasan: **The one with sleeves**. Its sleeves: its fibers.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **And the palm trees with sheaths** means the fibres that are on them.

Others said: By the sleeves he means the remains.

Who said that?

Ibn Bashar told us: Muhammad ibn Marwan told us: Abu al-A'war told us on the authority of Qatada: **And the palm trees with sheaths**. He said: Their sheaths are their fronds.

Others said: Rather, the meaning of the statement is: The palm tree with clustered spadixes on its scabbard.

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **And the palm trees with sheaths**, and it was said: Does it have the spadix? He said: Yes, and it is in a sheath of it until it bursts open from it. He said: And the grain is also in sheaths, and he recited, **And whatever fruits emerge from their sheaths** Fussilat 47.

The most correct of the sayings on this matter is to say: God described the palm tree as having sleeves, and its fruit is covered in its fibers and its dates are covered in its husk. God did not specify the report about it as being covered in its fibers nor its dates being covered

in its husk, but rather He generalized the report about it as having sleeves.

The correct thing to say is: What is meant by that is the one with a palm leaf and it is covered with it, and the one with a date palm and it is covered in its skin, so it is general as the Most High, the Most Praised, is general.

Tafsir al-Qurtubi

And the palm trees with sleeves Sleeves is the plural of kam in the broken form. Al-Jawhari said: Kammah in the broken form and kammah are the container of pollen and the covering of light, and the plural is kammam, akmah, and akmaam, and the akameem are also. And kam is the young camel if he feels pity for it and covers it until it grows strong. Al-Ajjaj said:

But if you had witnessed people when they were in grief, would you not have relieved their grief?

And they fainted and covered themselves. And the palm tree became covered and covered itself, meaning it took out its sleeves. And the sleeve with the kasra and the muzzle also is what the camel's mouth is covered with so that it does not bite. You say from it a muzzled camel, meaning cupped. And kammah something means you covered it. And the sleeve is what conceals something and covers it. And from it comes the sleeve of the shirt with the damma and the plural is sleeves and kummah, like hab and habbah and the sleeve is the round cap because it covers the head. He said:

I told them, **A kilo is the same as some of your dirhams, and I eat the same**.

Al-Hasan said: **The one with sleeves** means the one with fibers, because the palm tree is covered with fibers, and its sleeve is the fibers in its necks. Ibn Zayd: The one with the date palm before it bursts open. Ikrimah said: The one with the loads.

Tafsir Ibn Kathir

God the Almighty informs us of His grace and mercy to His creation, that He sent down the Qur'an to His servants, and made its memorization and understanding easy for those whom He has mercy upon. He says, **The Most Gracious * Taught the Qur'an * Created man * Taught him eloquence**. Al-Hasan said: It means speech. Ad-Dahhak, Qatadah, and others said: It means good and evil. Al-Hasan's statement here is better and stronger because the context is about God the Almighty teaching the Qur'an, which is the performance of its recitation. This can only be achieved by making pronunciation easy for creation and facilitating the pronunciation of letters from their places in the throat, tongue, and lips, with their different points of articulation and types. And God the Almighty says: **The sun and the moon move by precise calculation**, meaning they follow one another

according to a standardized calculation that does not differ or become disturbed. "It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats." And God the Almighty says: "He who splits the dawn and makes the night for rest and the sun and the moon by precise calculation. That is the determination of the Almighty, the Knowing."

It was narrated on the authority of Ikrimah that he said: If God were to place the light of all the sight of mankind, jinn, animals, and birds in the eyes of a servant, then He removed one veil out of seventy veils in front of the sun, he would not be able to look at it. The light of the sun is one of seventy parts of the light of the Kursi, and the light of the Kursi is one of seventy parts of the light of the Throne, and the light of the Throne is one of seventy parts of the light of the veil. So see what light God has given His servant in his eyes at the time of looking at the face of his Generous Lord with his own eyes. Narrated by Ibn Abi Hatim. And the statement of God the Almighty: **And the star and the tree prostrate** Ibn Jarir said: The commentators differed over the meaning of His statement **and the star** after their consensus that the tree is that which stands on a stem. Ali ibn Abi Talhah narrated on the authority of Ibn Abbas **may God be pleased with them both** that he said: A star is that which spreads out on the face of the earth, meaning of plants. Saeed ibn Jubayr, As-Suddi, and Sufyan Ath-Thawri said the same, and Ibn Jarir **may God have mercy on him** chose this interpretation. Mujahid said: It is the star that is in the sky. This is what Al-Hasan and Qatada said, and this statement is the most apparent, and God knows best, because God Almighty said: **Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? verse.**

God the Almighty says: {And the heaven He raised and set up the balance} meaning justice, as God the Almighty says: {Indeed, We sent Our messengers with clear proofs and sent down with them the Scripture and the balance that mankind may maintain justice}. Likewise, He says here: {that you not transgress within the balance}, meaning He created the heavens and the earth with truth and justice, so that all things would be with truth and justice. For this reason, God the Almighty says: {And establish weight in justice and do not defraud the balance}, meaning do not cheat in the weight, but weigh with truth and justice, as God the Almighty says: {And weigh with the straight balance}. God the Almighty says: {And the earth He spread out for all creatures}, meaning just as He raised the heaven, He spread out the earth, leveled it, and anchored it with the firm, lofty mountains, so that it would be stable for the creatures on its face, who are the various types, shapes, colors, and languages in all its regions and corners.

Ibn Abbas, Mujahid, Qatadah and Ibn Zayd said: The creation of mankind **in it is fruit** meaning of different colours, tastes and scents **and palm trees with sheaths** He singled it out for its honour and benefit, whether fresh or dry. The sheaths, Ibn Jurayj said on the authority of Ibn Abbas: are the containers for the date palms, and this is what more than one of the commentators said. It is the one in which the stalk

emerges and then splits from the cluster, becoming unripe dates, then fresh dates, then ripens and its benefit and ripeness reach their peak. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali al-Sayrafi, who said: Abu Qutaybah told us, Yunus bin al-Harith told us on the authority of al-Sha'bi, who said: Caesar wrote to Umar bin al-Khattab: I will inform you that my messengers came to me before you and claimed that before you there was a tree that was not capable of any good. It grows like the ears of donkeys, then splits like pearls, then turns green and becomes like a green emerald, then turns red and becomes like a red ruby, then ripens and becomes like the most delicious food, then dries and is a protection for the resident and provisions for the traveler. If my messengers have told the truth, then I do not see this tree as anything but one of the trees of Paradise. So Umar bin al-Khattab wrote to him: From the servant of God, Umar, Commander of the Faithful, to Caesar, King of the Romans. Your messengers have told you the truth. This tree is with us, and it is the tree that God caused to grow for Mary when she gave birth to her son Jesus. So fear God and do not take Jesus as a god besides God. "The example of Jesus before God is as that of Adam. He created him from dust, then said to him, 'Be,' and he was. The truth is from your Lord, so be not among them." Al-Mumatin: It was said that the sleeves are its ribs, which are the fibers on the neck of the palm tree, and this is what Al-Hasan and Qatada said.

And the grain with husks and basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: **And the grain with husks** means straw. Al-Awfi said on the authority of Ibn Abbas: The husk is the green leaves of the crop that have had their heads cut off, so it is called husk when it dries. Qatada, Al-Dahhak and Abu Malik said the same: its husk is its straw. Ibn Abbas, Mujahid and others said: And basil means the leaves. Al-Hasan said: It is your basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: And basil is the green crop. The meaning of this - and God knows best - is that the grain, like wheat and barley and the like, has husks when it grows, which is what is on the ear, and basil is the leaf wrapped around its stem. It was said: The husk is the leaf when the crop first grows as a vegetable, and basil is the leaf, meaning when it has become tame and the grain has formed in it, as Zaid ibn Amr ibn Nufayl said in his famous poem:

And tell him who makes the seed grow in the soil so that the grass can sway and grow from it.

And his love comes out of it in their heads. In that are signs for whoever is aware.

God the Almighty says: {Then which of the favors of your Lord would you deny?} meaning, which of the favors, O company of mankind and jinn, would you deny? This was said by Mujahid and more than one other, and the context after it indicates this, meaning the blessings are apparent to you and you are immersed in them and cannot deny or disavow them. So we say as the believing jinn said: "O God, and we do not deny any of Your favors, our Lord. To You is praise." Ibn Abbas used to say: **Not of them, O Lord**, meaning we do not deny any of them. Imam Ahmad said: Yahya ibn Ishaq narrated to us, Ibn Lahi'ah

Surat Ar-Rahman: 11

Therein is fruit and date palms having sheaths.

narrated to us from Abu Al-Aswad from Urwah from Asma' bint Abi Bakr, who said: I heard the Messenger of God (blessings and peace of God be upon him) reciting while he was praying towards the corner before he announced what he was commanded, and the polytheists were listening: {Then which of the favors of your Lord would you deny?}

Fath al-Qadir

Sentence 11- **In it is fruit** is in the accusative case as a state of the land, and it was said that it is a new sentence to confirm the content of the sentence before it, and what is meant by it is every kind of fruit that is enjoyed. Then the Almighty mentioned the palm tree specifically for its honor and its greater benefit over all other fruits, saying: **And the palm trees having sheaths.** Sheaths is the plural of kam **in the broken form**, which is the container for dates. Al-Jawhari said: Kam **in the broken form** and kamamah are the container for the date palms and the oven cover, and the plural is kamam, akmah, and akmaam. Al-Hasan said: Sheathed with sheaths: meaning sheathed with fibers, for the palm tree is sheathed with fibers and her kamam is its fibers. Ibn Zayd said: Sheathed with sheaths before they burst open. Ikrimah said: Sheathed with loads.

Tafsir al-Baghawi

11. **In it is fruit**, meaning: all kinds of fruits. Ibn Kaysan said: It means: what they enjoy of the countless blessings. **And palm trees with sheaths**, the vessels in which the fruit is because the fruit of the palm tree is in a sheath as long as it has not split open. The singular is kam, and everything that we wrap around something is a kam and kammah, and from this comes the sleeve of the shirt. The skullcap is also called kammah. Ad-Dahhak said: **With sheaths** means with sheaths. Al-Hasan said: Its sheaths: its wrappings. [Ibn Zayd said: It is the date palm before it splits open.]

Tafsir al-Baidawi

11- **In it is fruit** of various kinds that are enjoyed. **And palm trees with sheaths** are date containers, plural of *kam*, or everything that is covered with fibers, fronds, and palm branches, so it is used like the one covered with the trunk, the fronds, and the dates.

Surat al-Rahman 55:12

And the grain having husks and the basil

Tafsir al-Jalalayn

12 - **And the grain** such as wheat and barley **with husks** straw **and the basil** the fragrant leaves

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **And the grain with husks and basil**, God Almighty says: And in it is the grain, which is the grain of wheat and barley with leaves and straw: it is the husk, and it was narrated to me by Alqamah ibn Abdah:

Watering the sins whose summer rain has bent down, whose slopes are covered with rain.

And the people of interpretation said something similar to what we said about that.

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And the grain with husks and basil**, meaning figs.

Muhammad bin Saad told me: My father told me, my uncle told me: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And the grain with husks and basil**. He said: The husk is the green leaves of the crop whose heads have been cut off, and it is called husk when it dries up.

Ibn Hamid told us: Yaqub told us, on the authority of Jaafar, on the authority of Saeed: **And the grain with husks** means the grass from the crops.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement, **and the grain with the husks**, and its husks are its straw.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: Asf means straw.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ad-Dahhak: **And the grain with the husk**. He said: The grain is wheat and barley, and the husk is the straw.

Saeed bin Yahya told us: Abdullah bin Mubarak Al-Khorasani told us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Malik, regarding his statement, **And the grain with husks and basil**, he said: The grain is the first thing to grow.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Lahsan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And the**

grain with husks and basil, he said: The husk is the leaf of everything. He said: When a crop is cut, it is called a husk, and every leaf is a husk.

Al-Hasan bin Arafa told us: Yunus bin Muhammad told us: Abdul Wahid told us: Abu Rawq Atiyah bin Al-Harith told us: I heard Al-Dahhak say about His statement, **And the grain with husks**, he said: The husks are the straw.

Sulayman ibn Abd al-Jabbar told us: Muhammad ibn al-Salt told us: Abu Kadayna told us, on the authority of Ata', on the authority of Ibn Abbas: **Dhu al-Asf** He said: al-Asf is the crop.

Some of them said: Al-Asf is the grain of wheat and barley itself.

Who said that?

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **And the grain with husks and basil**, as for the husks: it is wheat and barley.

As for his saying, **and basil**, the people of interpretation differed in its interpretation. Some of them said: It is sustenance.

Who said that?

Zayd ibn Akhzam al-Ta'i told me: Aamer ibn Mudrik told us: Utbah ibn Yaqzan told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Every basil mentioned in the Qur'an is provision.

Muhammad bin Omar told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And basil** means sustenance.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ad-Dahhak: **And basil** means sustenance. Some of them say: **Our basil**.

Sulayman ibn Abd al-Jabbar told me: Muhammad ibn al-Salt told us: Abu Kadayna told us, on the authority of Ata', on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **And basil** means the wind.

Al-Hasan bin Arafa told us: Yunus bin Muhammad told us: Abdul Wahid told us: Abu Rawq Atiyah bin Al-Harith told us: I heard Al-Dahhak say about His statement, **And basil**, he said: Provisions and food.

Others said: It is the smelly basil.

Who said that?

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me on the authority of his father on the authority of Ibn Abbas, who said: *Rayhan* is what the earth produces from basil.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement, **And basil**, **And whatever the earth produces of basil**.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, on the authority of Al-Hasan: **And basil**, he said: This is your basil.

Surat Ar-Rahman: 12

And the grain having husks and the basil

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **and basil**, that it refers to the herbs whose scent is found.

Others said: It is the greenery of the crops.

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **and basil**, meaning the greenery of the crops.

Others said: It is what stands on a leg.

Who said that?

Ibn Hamid told us, he said: Yaqub told us, on the authority of Jaafar, on the authority of Saeed, he said: *Basil* is what grows on a stalk.

The most correct of the sayings is the one that says: What is meant by it is sustenance, which is the grain that is eaten.

We said that this is the most correct of the sayings about it, because God, the Most High, the Most Praised, informed us about the seed that it has the husk, and that is what we described of the leaves that come from it and the straw when it dries. So what is more appropriate for basil is that its seed is the one that grows it, since it is from the same type as the husk, and it is heard from the Arabs who say: We went out seeking God's basil and His provision. And it is said: Glory be to You and Your basil, meaning and Your provision. And from this is the saying of Al-Nimr ibn Talib:

God's peace, his basil, his paradise, and his sky of pearls

It was mentioned that some of them used to say: *Asf* is the edible grain, and *Basil* is the healthy one that has not been eaten.

The reciters differed in their reading of his statement, **and basil**. The majority of the reciters of Medina and Basra, some of the Meccans, and some of the Kufians read it in the nominative case, in apposition to *al-hubb*, meaning: **and in it is the husk-bearing seed, and in it is basil as well**. The majority of the Kufians recited **and basil** in the accusative case, in apposition to *al-'asf*, meaning: **and the husk-bearing seed and basil**.

The first of the two readings is more correct: a reading in the accusative case for the reason explained in its interpretation, and that it means sustenance. As for those who read it in the nominative case, they directed its interpretation, in my opinion, to it being the fragrant basil, and for that reason they chose the nominative case for it. And its being in the accusative case with the meaning: And in it is the grain with leaves and straw and the edible sustenance is more appropriate and better for what we explained before.

Tafsir al-Qurtubi

And the grain with husks and basil Grain is wheat, barley and the like, and husk is straw, according to Al-Hasan and others. Mujahid is the leaves of trees and crops. Ibn Abbas: The straw and leaves of the crop that are blown away by the winds. Saeed bin Jubair: The first part of the crop to grow, meaning the first part to grow from it, Al-Farra' said it. The Arabs say: We went out to husk the crops, if they cut some of it before it ripens. And likewise in Al-Sahah: And I husk the crops, meaning I cut them before it ripens. And from Ibn Abbas also, husk is the green leaves of the crop, if its tops are cut off and its counterpart dries up. **And He made them like eaten-up straws** Al-Jawhari: And the crops were husk, meaning they had a lot of crops. Abu Qais bin Al-Aslat Al-Ansari said:

If Jumada withholds its rain, my sides will be covered with a heavy rain.

And the storm also means gain, and from it the rajaz poet said:

Without any storm or disturbance

Likewise, the leaves of the ears of corn are called 'a'tisaf and 'aseefa. Al-Harawi said: 'A'saf and 'aseefa are the leaves of the ears of corn.' Al-Tha'labi narrated and Ibn Al-Sikkit said: The Arabs say for the leaves of the crop 'a'saf and 'aseefa and 'jal' with a kasra on the jim. Alqamah ibn 'Abdah said:

Watering the sins whose summer rain has bent down, whose slopes are covered with rain.

In As-Sahah: "Al-Jal with a kasra is the reed of the crop when it was harvested. And basil is provision, from Ibn Abbas and Mujahid. Ad-Dahhak is the language of Himyar and from Ibn Abbas also and Ad-Dahhak and Qatadah that it is the basil that is smelled and Ibn Zaid said it and from Ibn Abbas also that it is the greenery of the crop and Saeed bin Jubair said it is what stands on a stalk. Al-Farra' said the edible stalks of the crops and basil is what is not eaten. Al-Kalbi said that the stalks are the leaves that are not eaten and basil is the edible seed and it was said that basil is every herb with a pleasant smell and it was called basil because a person smells its pleasant smell. That is, he smells so it is a verb of Ruhan from the smell and the root of the ya in the word is waw changed to ya to differentiate it from the spiritual which is everything that has a soul. Ibn al-A'rabi said: It is said that something is spiritual and rayhani, meaning it has a spirit. It is also possible that it has the pattern fa'ilan, so its origin is rayuhan, then the waw was replaced with a ya', and the kahin was assimilated and softened, then the softening was required due to its length and the addition of the two extra letters alif and nun. The origin of what is composed of ra', waw and ha' is shaking and movement. In as-Sahah, rayhan is a well-known plant and rayhan is sustenance. You say: I went out seeking the basil of God. An-Nimr ibn Talib said:

God's peace, basil, mercy, and a sky of pearls

In the hadith: "The child is from the basil of God." And

their saying: Glory be to God and His basil, they put them in the accusative case as a verbal noun, meaning to glorify Him and to seek provision. As for His saying: **And the grain with husks and basil**, the husk is the stalk of the crop and the basil is its leaves, according to al-Farra'. The reading of the common people is: **And the grain with husks and basil**, with the nominative case in all of them in apposition to **the fruit**. Ibn 'Amir, Abu Haywah, and al-Mughira put them in the accusative case in apposition to **the earth**. And it was said that a verb was implied, meaning, He created the grain with husks and basil. From this perspective, it is appropriate to stop at **with sleeves**. Hamzah and al-Kisa'i put basil in the genitive case in apposition to the husk, meaning, in it is the grain with husks and basil. This is not impossible according to the opinion of those who make basil provision, so it is as if he said: And the grain with provision. Provision, from where the husks are provision, is provision, because the husks are provision for animals and basil is provision for people. There is no doubt about that according to those who say it is the fragrant basil.

Tafsir Ibn Kathir

God the Almighty informs us of His grace and mercy to His creation, that He sent down the Qur'an to His servants, and made its memorization and understanding easy for those whom He has mercy upon. He says, **The Most Gracious * Taught the Qur'an * Created man * Taught him eloquence**. Al-Hasan said: It means speech. Ad-Dahhak, Qatadah, and others said: It means good and evil. Al-Hasan's statement here is better and stronger because the context is about God the Almighty teaching the Qur'an, which is the performance of its recitation. This can only be achieved by making pronunciation easy for creation and facilitating the pronunciation of letters from their places in the throat, tongue, and lips, with their different points of articulation and types. And God the Almighty says: **The sun and the moon move by precise calculation**, meaning they follow one another according to a standardized calculation that does not differ or become disturbed. "It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats." And God the Almighty says: "He who splits the dawn and makes the night for rest and the sun and the moon by precise calculation. That is the determination of the Almighty, the Knowing."

It was narrated on the authority of Ikrimah that he said: If God were to place the light of all the sight of mankind, jinn, animals, and birds in the eyes of a servant, then He removed one veil out of seventy veils in front of the sun, he would not be able to look at it. The light of the sun is one of seventy parts of the light of the Kursi, and the light of the Kursi is one of seventy parts of the light of the Throne, and the light of the Throne is one of seventy parts of the light of the veil. So see what light God has given His servant in his eyes at the time of looking at the face of his Generous Lord with his own eyes. Narrated by Ibn Abi Hatim. And the statement of God the Almighty: **And the star and the tree prostrate** Ibn Jarir said: The commentators differed over the meaning of His statement **and the star** after their

consensus that the tree is that which stands on a stem. Ali ibn Abi Talhah narrated on the authority of Ibn Abbas **may God be pleased with them both** that he said: A star is that which spreads out on the face of the earth, meaning of plants. Saeed ibn Jubayr, As-Suddi, and Sufyan Ath-Thawri said the same, and Ibn Jarir **may God have mercy on him** chose this interpretation. Mujahid said: It is the star that is in the sky. This is what Al-Hasan and Qatada said, and this statement is the most apparent, and God knows best, because God Almighty said: **Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? verse.**

God the Almighty says: {And the heaven He raised and set up the balance} meaning justice, as God the Almighty says: {Indeed, We sent Our messengers with clear proofs and sent down with them the Scripture and the balance that mankind may maintain justice}. Likewise, He says here: {that you not transgress within the balance}, meaning He created the heavens and the earth with truth and justice, so that all things would be with truth and justice. For this reason, God the Almighty says: {And establish weight in justice and do not defraud the balance}, meaning do not cheat in the weight, but weigh with truth and justice, as God the Almighty says: {And weigh with the straight balance}. God the Almighty says: {And the earth He spread out for all creatures}, meaning just as He raised the heaven, He spread out the earth, leveled it, and anchored it with the firm, lofty mountains, so that it would be stable for the creatures on its face, who are the various types, shapes, colors, and languages in all its regions and corners.

Ibn Abbas, Mujahid, Qatadah and Ibn Zayd said: The creation of mankind **in it is fruit** meaning of different colours, tastes and scents **and palm trees with sheaths** He singled it out for its honour and benefit, whether fresh or dry. The sheaths, Ibn Jurayj said on the authority of Ibn Abbas: are the containers for the date palms, and this is what more than one of the commentators said. It is the one in which the stalk emerges and then splits from the cluster, becoming unripe dates, then fresh dates, then ripens and its benefit and ripeness reach their peak. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali al-Sayrafi, who said: Abu Qutaybah told us, Yunus bin al-Harith told us on the authority of al-Sha'bi, who said: Caesar wrote to Umar bin al-Khattab: I will inform you that my messengers came to me before you and claimed that before you there was a tree that was not capable of any good. It grows like the ears of donkeys, then splits like pearls, then turns green and becomes like a green emerald, then turns red and becomes like a red ruby, then ripens and becomes like the most delicious food, then dries and is a protection for the resident and provisions for the traveler. If my messengers have told the truth, then I do not see this tree as anything but one of the trees of Paradise. So Umar bin al-Khattab wrote to him: From the servant of God, Umar, Commander of the Faithful, to Caesar, King of the Romans. Your messengers have told you the truth. This tree is with us, and it is the tree that God caused to grow for Mary when she gave birth to her son Jesus. So fear God and do not take Jesus as a

Surat Ar-Rahman: 12

And the grain having husks and the basil

god besides God. "The example of Jesus before God is as that of Adam. He created him from dust, then said to him, 'Be,' and he was. The truth is from your Lord, so be not among them." Al-Mumatriin: It was said that the sleeves are its ribs, which are the fibers on the neck of the palm tree, and this is what Al-Hasan and Qatada said.

And the grain with husks and basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: **And the grain with husks** means straw. Al-Awfi said on the authority of Ibn Abbas: The husk is the green leaves of the crop that have had their heads cut off, so it is called husk when it dries. Qatada, Al-Dahhak and Abu Malik said the same: its husk is its straw. Ibn Abbas, Mujahid and others said: And basil means the leaves. Al-Hasan said: It is your basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: And basil is the green crop. The meaning of this - and God knows best - is that the grain, like wheat and barley and the like, has husks when it grows, which is what is on the ear, and basil is the leaf wrapped around its stem. It was said: The husk is the leaf when the crop first grows as a vegetable, and basil is the leaf, meaning when it has become tame and the grain has formed in it, as Zaid ibn Amr ibn Nufayl said in his famous poem:

And tell him who makes the seed grow in the soil so that the grass can sway and grow from it.

And his love comes out of it in their heads. In that are signs for whoever is aware.

God the Almighty says: {Then which of the favors of your Lord would you deny?} meaning, which of the favors, O company of mankind and jinn, would you deny? This was said by Mujahid and more than one other, and the context after it indicates this, meaning the blessings are apparent to you and you are immersed in them and cannot deny or disavow them. So we say as the believing jinn said: "O God, and we do not deny any of Your favors, our Lord. To You is praise." Ibn Abbas used to say: **Not of them, O Lord**, meaning we do not deny any of them. Imam Ahmad said: Yahya ibn Ishaq narrated to us, Ibn Lahi'ah narrated to us from Abu Al-Aswad from Urwah from Asma' bint Abi Bakr, who said: I heard the Messenger of God (blessings and peace of God be upon him) reciting while he was praying towards the corner before he announced what he was commanded, and the polytheists were listening: {Then which of the favors of your Lord would you deny?}

Fath al-Qadir

12- **And the grain with husks and basil** Grain is all that is eaten from grains and husks. Al-Suddi and Al-Farra' said: It is the herb of the crop, and it is the first thing that grows from it. Ibn Kaysan said: First, it appears as leaves, which are the husks, then a stalk appears for it, then God creates sleeves in it, then the grain is created in the sleeves. Al-Farra' said: The Arabs say, **We went out to husk the crops** if they cut them before they ripen, and this is what Al-Sahah said. Al-Hasan said: The husk is the straw. Mujahid said: It is the leaves of trees and crops. It was said that it is the

green leaves of the crop when its head is cut off and it dries, and from this is His saying: **Like eaten husks**, and it was said that it is the abundant crops. It is said that the crops have husks and a place with husks: meaning abundant crops, and from this is the saying of Abu Qais bin Al-Aslat:

If Jumada withholds its rain, my garden will be dry and stormy

Basil is the leaves according to most scholars. Al-Hasan, Qatadah, Ad-Dahhak and Ibn Zayd said: It is the smelly basil. Saeed ibn Jubayr said: It is what grows on a stalk. Al-Kalbi said: The 'asf is the leaf that is not eaten, and basil is the edible seed. Al-Farra' also said: The 'asf is the edible part of the crop, and basil is what is not eaten. It was said that basil is every herb with a pleasant smell. Ibn Al-A'rabi said: It is said that something is basilic and spiritual, meaning it has a soul. It was said in As-Sahah: basil is a well-known plant, and basil is provision. You say: I went out seeking God's basil. An-Nimr ibn Talib said:

God's peace, basil, mercy, and a sky of pearls

It was said that the 'asf is the sustenance of livestock, and the basil is the sustenance of people. The majority read **and the grain with the 'asf and the basil** by raising the three in apposition to *fruit*. Ibn 'Amir, Abu Haywah, and Al-Mughira read them in the accusative case in apposition to **the earth** or with an implied verb: that is, and He created the grain with the 'asf and the basil. Hamzah, Al-Kisa'i, and Al-Rayhan read them in the genitive case in apposition to **the 'asf**.

Tafsir al-Baghawi

12. **And the grain with husks**, by grain he meant all the grains that are plowed in the earth. Mujahid said: It is the leaves of the crop. Ibn Kaysan said: **(The husk)** is the leaves of everything from which the grain emerges. It first appears as leaves, which are the husks, then it becomes stalks, then God creates sleeves in it, then He creates the grain in the sleeves. Ibn Abbas said in the narration of Al-Walibi: It is straw. This is the saying of Ad-Dahhak and Qatada. Atiyyah said about it: It is the green leaves of the crop when its heads are cut off and it dries up. Similar to: **like eaten-up straw** (al-Fil 105:5).

And basil means provision, according to the majority of scholars. Ibn Abbas said: Every basil mentioned in the Qur'an is provision. Al-Hasan and Ibn Zayd said: It is your fragrant basil. Ad-Dahhak said: **The straw** is hay. And *basil* is its fruit.

The general reading is: **(and the grain with husks and basil)**, all of them are nominative in response to the fruit. Ibn Amir read **(and the grain with husks and basil)** with the accusative of the ba and the nun and dha with the alif meaning: He created man and created these things. Hamzah and Al-Kisa'i read **(the basil)** with the genitive in apposition to the husks, so he mentioned the sustenance of people and livestock, then he addressed the jinn and humans and said:

12- **And the grain with the husk** such as wheat, barley, and all that is eaten, and **the husk** is the dry leaves of plants such as figs. **And basil** means that which is smelled, or provision from their saying: I went out seeking the basil of God. Ibn Amir read **and the grain with the husk and the basil** meaning and He created the grain and the basil or more specifically, and it is possible that what is meant is **and the basil** so the complement was deleted, and Hamzah and Al-Kisa'i read **and the basil** in the genitive case except for that in the nominative case, and it is fa'ilan from the ruh so the waw was changed to a ya and it was assimilated then it was lightened, and it was said *ruhan* so its waw was changed to a ya for the sake of lightening.

Surat Ar-Rahman: 13

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:13

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

13 - **Then which of the favors of your Lord would you deny?** O mankind and jinn, it was mentioned thirty-one times, and the question in it is for confirmation, as Al-Hakim narrated on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, recited to us Surat Al-Rahman until he finished it, then he said: Why do I see you silent? The jinn were better than you in responding. I did not recite this verse to them once: Then which of the favors of your Lord would you deny, except that they said: And we do not deny any of Your favors, our Lord. To You is praise.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by His saying, **Then which of the favors of your Lord would you deny?**: Then which of the favors of your Lord, you jinn and mankind, would you deny?

Ibn Bashir told us: Abd al-Rahman told us: Sahl al-Siraj told us on the authority of al-Hasan: **Then which of the favors of your Lord would you deny?** So which of the blessings of your Lord would you deny?

Abdul Rahman said: Sufyan told us, on the authority of Al-A'mash, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement, **Then which of the favors of your Lord would you deny?** He said: Not which of them, O Lord.

Muhammad ibn Abbad ibn Musa and Amr ibn Malik al-Nadri narrated: Yahya ibn Sulayman al-Tafi narrated to us, on the authority of Ismail ibn Umayya, on the authority of Nafi', on the authority of Ibn Umar, who said: "The Messenger of God, may God bless him and grant him peace, recited Surah al-Rahman, or it was recited in his presence, and he said: 'Why do I hear the jinn respond to their Lord better than you?' They said: 'What is it, O Messenger of God?' He said: 'Whenever I come upon the statement of God: "Which of the favors of your Lord would you deny?" the jinn say: 'We do not deny any of the favors of our Lord.'"

Ali told me: Abu Saleh told us: Muawiyah told us on the authority of Ali on the authority of Ibn Abbas, regarding his statement, **Then which of the favors of your Lord would you deny?** He said: Then which of the blessings of God would you deny?

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **Then which of the favors of your Lord would you deny?** He says to the jinn and mankind: Which of the favors of God would you deny?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-A'mash and others, on the authority of Mujahid, on the authority of Ibn Abbas, that when he recited **Which of the favors of your Lord would you deny?** he would say: **No, by any of them, our Lord.**

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **Then which of the favors of your Lord would you deny?** He said: The favor is the power. So which of His favors would you deny? He created you so-and-so. So which of the power of God would you deny, O you two heavy burdens, the jinn and mankind.

If someone were to say to us: How was it said: **Then which of the favors of your Lord would you deny?** when it addressed two people, and only one person was mentioned at the beginning of the speech, which is the human being? It was said: The address in His saying: **Then which of the favors of your Lord would you deny?** was returned to the human being and the jinn.

Tafsir al-Qurtubi

His statement, the Most High, **Then which of the favors of your Lord would you deny?** is addressed to mankind and the jinn because mankind will be subject to them. This is the opinion of the majority, as indicated by the hadith of Jabir mentioned at the beginning of the surah, and it was narrated by al-Tirmidhi, in which it says, **The jinn have a better response than you.** It was said that when He said, **He created man** and **He created the jinn**, this indicates that what preceded and what followed were for them. Also, He said, **We will attend to you, O two heavy burdens**, which is addressed to mankind and jinn. He said in this surah, **O company of jinn and mankind.** Al-Jurjaan said: He addressed the jinn along with mankind, even though the jinn were not mentioned first, as in His statement, the Most High, **until they are hidden behind the veil.** The jinn were mentioned previously in what was previously revealed in the Qur'an, and the Qur'an is like a single surah. So, if it is proven that they are accountable like mankind, both genders are addressed in these verses. It was said that the address is to mankind, in accordance with the Arab custom of addressing one person in the dual form, as previously stated in **throw them both into Hell.** Likewise, His statement,

Stop and let's cry

My friend passed by me

As for what comes after **the creation of man** and **the creation of the jinn**, it is addressed to mankind and the jinn, and the correct opinion is that of the majority, based on the Almighty's saying, **And the earth He laid out for all creatures.** The blessings are the favors, and the opinion of all the commentators is that its singular is *ila* and *ila* like *ma'i* and *'asa* and *ila* and *ali* are four languages, as narrated by Al-Nahhas. He said, **And in one, 'ana'i al-hayl** there are three in which the open alif and the silent lam are dropped, and this has already been mentioned in Al-A'raf and An-Najm. Ibn Zayd

said that it is the power and the estimation of speech, so which of the power of your Lord would you deny? Al-Kalbi said this, and Muhammad ibn Ali chose it at-Tirmidhi, who said: This surah is among the surahs of the knowledge of the Qur'an, and knowledge is the leader of the army, and the army follows it. It only became a science because it is a surah of the description of sovereignty and power, so He said: **The Most Gracious * Taught the Qur'an**. So He began the surah with the name of the Most Gracious from among the names so that the servants would know that everything He describes after this of His actions, His kingdom, and His power came out to them from the great mercy of His mercy, so He said: **The Most Gracious * Taught the Qur'an**. Then He mentioned man, so He said: **He created man**. Then He mentioned what He did with him and what He bestowed upon him. Then He mentioned the reckoning of the sun and the moon, and the prostration of things from what stars and trees do, and He mentioned the raising of the heaven and the setting of the balance, which is justice, and the setting of the earth for mankind. So He addressed these two heavy burdens, the jinn and mankind, when they saw what came out of the power and sovereignty with His mercy with which He had mercy on them, without any benefit or need for that, so they associated idols with Him and every worshipped thing they took besides Him, and they denied the mercy with which these things came out to them, so He said, asking them: **Then which of the favors of your Lord would you deny?** That is, By what power do you deny your Lord? Their denial was only that they attributed to Him, in these things that came from His dominion and power, a partner who owns with Him and has power with Him. That is their denial. Then He mentioned the creation of man from clay, and the creation of the jinn from a smokeless flame of fire. Then He asked them, saying: **Then which of the favors of your Lord will you deny?** That is, by what power do you deny your Lord? For He has power after power in every creation. The repetition in these verses is for emphasis, exaggeration in the statement, and to take as an argument against them what He stopped them from creating a creation. Al-Qutbi said: God the Most High enumerated His blessings in this Surah and mentioned His creation with His favors. Then He followed each characteristic and described it and each blessing He placed with this one and made it a separator between every two blessings to alert them to the blessings and to make them acknowledge them, just as you say to someone whom you continue to bestow your goodness upon and he disbelieves and denies it: Weren't you poor, so I enriched you; would you deny this? Weren't you weak, so I honored you; would you deny this? Weren't you a necessity, so I used you as an argument; would you deny this? Weren't you a man, so I carried you? Do you deny this? Repetition is good in such a case. He said:

How many blessings you had, how many, how many

He said

Do not kill a Muslim if you are a Muslim woman.
Beware of his blood. Beware.

Another said:

Do not cut off a friend while you blink an evil word at

him.

Do not tire of visiting him, visit him, visit him, visit him,
visit him, visit him, visit him, visit him, visit him, visit
him, visit him, visit him, visit him, visit him, visit him,
visit him, visit him, visit him, visit him, visit him, visit
him, visit him, visit him, visit him, visit him, visit him,
visit him, visit him, visit him, visit him, visit him, visit
him, visit him, visit him, visit him, visit him, visit him,
visit him, visit him, visit him, visit him, visit him, visit
him, visit him, visit him, visit him, visit him, visit him,
visit him, visit him

Al-Hussein bin Al-Fadl said: Repetition is to repel negligence and confirm the argument.

Tafsir Ibn Kathir

God the Almighty informs us of His grace and mercy to His creation, that He sent down the Qur'an to His servants, and made its memorization and understanding easy for those whom He has mercy upon. He says, **The Most Gracious * Taught the Qur'an * Created man * Taught him eloquence.** Al-Hasan said: It means speech. Ad-Dahhak, Qatadah, and others said: It means good and evil. Al-Hasan's statement here is better and stronger because the context is about God the Almighty teaching the Qur'an, which is the performance of its recitation. This can only be achieved by making pronunciation easy for creation and facilitating the pronunciation of letters from their places in the throat, tongue, and lips, with their different points of articulation and types. And God the Almighty says: **The sun and the moon move by precise calculation**, meaning they follow one another according to a standardized calculation that does not differ or become disturbed. "It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats." And God the Almighty says: "He who splits the dawn and makes the night for rest and the sun and the moon by precise calculation. That is the determination of the Almighty, the Knowing."

It was narrated on the authority of Ikrimah that he said: If God were to place the light of all the sight of mankind, jinn, animals, and birds in the eyes of a servant, then He removed one veil out of seventy veils in front of the sun, he would not be able to look at it. The light of the sun is one of seventy parts of the light of the Kursi, and the light of the Kursi is one of seventy parts of the light of the Throne, and the light of the Throne is one of seventy parts of the light of the veil. So see what light God has given His servant in his eyes at the time of looking at the face of His Generous Lord with his own eyes. Narrated by Ibn Abi Hatim. And the statement of God the Almighty: **And the star and the tree prostrate** Ibn Jarir said: The commentators differed over the meaning of His statement **and the star** after their consensus that the tree is that which stands on a stem. Ali ibn Abi Talhah narrated on the authority of Ibn Abbas **may God be pleased with them both** that he said: A star is that which spreads out on the face of the earth, meaning of plants. Saeed ibn Jubayr, As-Suddi, and Sufyan Ath-Thawri said the same, and Ibn Jarir **may God have mercy on him** chose this interpretation. Mujahid said: It is the star that is in the sky. This is

Then which of the favors of your Lord would you deny?

what Al-Hasan and Qatada said, and this statement is the most apparent, and God knows best, because God Almighty said: **Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people?** *verse*.

God the Almighty says: {And the heaven He raised and set up the balance} meaning justice, as God the Almighty says: {Indeed, We sent Our messengers with clear proofs and sent down with them the Scripture and the balance that mankind may maintain justice}. Likewise, He says here: {that you not transgress within the balance}, meaning He created the heavens and the earth with truth and justice, so that all things would be with truth and justice. For this reason, God the Almighty says: {And establish weight in justice and do not defraud the balance}, meaning do not cheat in the weight, but weigh with truth and justice, as God the Almighty says: {And weigh with the straight balance}. God the Almighty says: {And the earth He spread out for all creatures}, meaning just as He raised the heaven, He spread out the earth, leveled it, and anchored it with the firm, lofty mountains, so that it would be stable for the creatures on its face, who are the various types, shapes, colors, and languages in all its regions and corners.

Ibn Abbas, Mujahid, Qatadah and Ibn Zayd said: The creation of mankind **in it is fruit** meaning of different colours, tastes and scents **and palm trees with sheaths** He singled it out for its honour and benefit, whether fresh or dry. The sheaths, Ibn Jurayj said on the authority of Ibn Abbas: are the containers for the date palms, and this is what more than one of the commentators said. It is the one in which the stalk emerges and then splits from the cluster, becoming unripe dates, then fresh dates, then ripens and its benefit and ripeness reach their peak. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali al-Sayrafi, who said: Abu Qutaybah told us, Yunus bin al-Harith told us on the authority of al-Sha'bi, who said: Caesar wrote to Umar bin al-Khattab: I will inform you that my messengers came to me before you and claimed that before you there was a tree that was not capable of any good. It grows like the ears of donkeys, then splits like pearls, then turns green and becomes like a green emerald, then turns red and becomes like a red ruby, then ripens and becomes like the most delicious food, then dries and is a protection for the resident and provisions for the traveler. If my messengers have told the truth, then I do not see this tree as anything but one of the trees of Paradise. So Umar bin al-Khattab wrote to him: From the servant of God, Umar, Commander of the Faithful, to Caesar, King of the Romans. Your messengers have told you the truth. This tree is with us, and it is the tree that God caused to grow for Mary when she gave birth to her son Jesus. So fear God and do not take Jesus as a god besides God. "The example of Jesus before God is as that of Adam. He created him from dust, then said to him, 'Be,' and he was. The truth is from your Lord, so be not among them." Al-Mumatin: It was said that the sleeves are its ribs, which are the fibers on the neck of the palm tree, and this is what Al-Hasan and

Qatada said.

And the grain with husks and basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: **And the grain with husks** means straw. Al-Awfi said on the authority of Ibn Abbas: The husk is the green leaves of the crop that have had their heads cut off, so it is called husk when it dries. Qatada, Al-Dahhak and Abu Malik said the same: its husk is its straw. Ibn Abbas, Mujahid and others said: And basil means the leaves. Al-Hasan said: It is your basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: And basil is the green crop. The meaning of this - and God knows best - is that the grain, like wheat and barley and the like, has husks when it grows, which is what is on the ear, and basil is the leaf wrapped around its stem. It was said: The husk is the leaf when the crop first grows as a vegetable, and basil is the leaf, meaning when it has become tame and the grain has formed in it, as Zaid ibn Amr ibn Nufayl said in his famous poem:

And tell him who makes the seed grow in the soil so that the grass can sway and grow from it.

And his love comes out of it in their heads. In that are signs for whoever is aware.

God the Almighty says: {Then which of the favors of your Lord would you deny?} meaning, which of the favors, O company of mankind and jinn, would you deny? This was said by Mujahid and more than one other, and the context after it indicates this, meaning the blessings are apparent to you and you are immersed in them and cannot deny or disavow them. So we say as the believing jinn said: "O God, and we do not deny any of Your favors, our Lord. To You is praise." Ibn Abbas used to say: **Not of them, O Lord**, meaning we do not deny any of them. Imam Ahmad said: Yahya ibn Ishaq narrated to us, Ibn Lahi'ah narrated to us from Abu Al-Aswad from Urwah from Asma' bint Abi Bakr, who said: I heard the Messenger of God (blessings and peace of God be upon him) reciting while he was praying towards the corner before he announced what he was commanded, and the polytheists were listening: {Then which of the favors of your Lord would you deny?}

13- Then which of the favors of your Lord would you deny? The address is to the jinn and mankind, because the term *humans* includes both of them and others. Then this address is specific to those who have reason. This is what the majority of commentators said. This is indicated by His statement in what follows: **We will attend to you, O two heavy burdens.** This is indicated by what we mentioned in the opening of this surah, that the Prophet (peace and blessings of God be upon him) recited it to the jinn and mankind. It was also said that the address was to mankind, and he repeated it according to the Arabs' rule of addressing one person in the dual form, as we mentioned in His statement: **Throw them both into Hell.** The favors are the blessings. Al-Qurtubi said: This is the opinion of all commentators, and its singular is like *ma'i* and *stick*. Ibn Zayd said: It is power, meaning, which of the power of your Lord would you deny? Al-Kalbi said the same. God, the Almighty, repeated this verse in this surah to confirm the blessing and

emphasize the reminder of it according to the Arabs' custom of expansion. Al-Qatibi said: In this Surah, God has enumerated His blessings and mentioned His favors to His creation. Then He followed each characteristic He established with this verse and made it a separator between every two blessings to alert them to the blessings and acknowledge them with them, just as you say to someone who has been continuously treated kindly, and he denies them: Weren't you poor, so I made you rich? Do you deny this? Weren't you idle, so I gave you honor? Do you deny this? Weren't you a foot soldier, so I carried you? Do you deny this? Repetition is good in such a situation, and from this is the saying of the poet:

Do not kill a man if you are a Muslim. Beware of his blood. Beware.

Al-Hussein bin Al-Fadl said: Repetition drives away negligence and confirms the argument.

Tafsir al-Baghawi

13. Then which of the favors of your Lord would you deny? O two heavy burdens, he means by these things that are mentioned. And He repeated this verse in this surah to confirm the blessing and emphasize the reminder of it, according to the Arabs' custom of conveying and satisfying. He enumerates the blessings of God to the creation, and separates between each two blessings with what alerts them to them, like the saying of a man who did good to him and continued to do him favors while he denies and is ungrateful: Weren't you poor and I made you rich, so would you deny this? Weren't you naked and I clothed you, so would you deny this? Weren't you idle and I gave you honor, so would you deny this? Repetition like this is common in the speech of the Arabs and is a good confirmation.

It was said: He addressed someone in the dual form, as is the custom of the Arabs to address one person in the dual form, as in the Almighty's saying: **Throw them both into Hell Qaf 50:24.**

It was narrated on the authority of Muhammad ibn al-Munkadir on the authority of Jabir ibn Abdullah, "The Messenger of God, may God bless him and grant him peace, recited Surah al-Rahman to us until he finished it, then he said: Why do I see you remaining silent to the jinn? They were better at responding than you. I never recited this verse to them, 'Which of the favors of your Lord would you deny?' except that they said: 'Nor do we deny any of Your favors, our Lord. To You be praise.'"

Tafsir al-Baidawi

13- Then which of the favors of your Lord would you deny? The address is to the two heavy burdens indicated by His saying: **All mankind** and His saying: **O you two heavy burdens.**

Surat Ar-Rahman: 14

He created man from clay like that of pottery.

Surat al-Rahman 55:14

He created man from clay like that of pottery.

Tafsir al-Jalalayn

14 - **He created man** Adam **from clay** dry clay that makes a clang when shaken **like pottery** which is what is cooked from clay

Tafsir al-Suyuti

Tafsir al-Tabari

And what indicates that is the case is what follows this statement, which is His saying, **He created man from clay like pottery, and He created the jinn from a smokeless flame of fire.** It has been said that the statement was made an address to two people, and the report began with one person because of the action of the Arabs in doing that, which is that they address tablets with the action of two people, saying, **Leave it, boy,** and similar things that we have explained in this book of ours in more than one place.

And His statement, **He created man from clay like pottery,** God Almighty says: God created man, namely Adam, from clay, which is dry clay that has not been cooked. For when it dries, it makes a clang when moved and tapped like pottery. This means that when it dries, even if it is not cooked, like that which has been cooked with fire, it clicks like pottery clicks. And pottery is that which has been cooked from clay with fire.

And the people of interpretation said something similar to what we said about that.

Who said that?

Ubayd God ibn Yusuf al-Jubayri told me: Muhammad ibn Katheer told us: Muslim, meaning al-Mala'i, told us on the authority of Mujahid on the authority of Ibn Abbas, regarding his statement, **of clay like pottery,** he said: It is from the clay that when it rains from the sky, the earth dries up like thin pottery.

Abu Kurayb told us: Uthman bin Saeed told us: Bishr bin Ammarah told us, on the authority of Abu Warq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, who said: God created Adam from sticky clay. Sticky is the good, viscous substance after being black mud. He said: It was black mud after being dust. He said: Then He created Adam from it with His hand. He said: It remained forty nights as a lying body, and Satan would come to it and strike it with his foot, and it would rattle and make a sound. He said: This is the statement of God Almighty, **like pottery,** meaning: like something that is spread out and not solid.

Ibn Bashar told us: Muhammad ibn Saeed and Abd al-Rahman told us: Sufyan told us, on the authority of al-A'mash, on the authority of Muslim al-Batin, on the

authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: **Clay is finely ground dirt.**

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, who said: **Clay is finely ground dirt.**

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **He created man from clay like that of pottery,** meaning dry clay.

Hanad told us: Abu Al-Ahwas told us, on the authority of Samak, on the authority of Ikrimah, regarding his statement, **of clay like pottery,** he said: Clay is mud mixed with sand, so it is like pottery.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **of clay like pottery.** Clay is dry dirt from which a clang is heard, so it is like pottery, as God Almighty said.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada regarding his statement, **from clay like pottery,** he said: from clay that had a clinking sound that was dry, then man was created from it.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **from clay like pottery,** that Adam dried in the clay in Paradise until it became like clay, which is pottery, and the black mud is the foul-smelling one.

Ibn Bashar told us: Muhammad ibn Marwan told us: Abu al-A'war told us on the authority of Qatada: **He created man from clay like pottery.** He said: From dry dust that has a consistency.

He said: Abu Asim told us: Shabib told us on the authority of Ikrimah on the authority of Ibn Abbas, **Man was created from clay like pottery.** He said: It was not squeezed and came out from between the fingers. If a person had explained his statement *clay* to mean that it is a fa'lal from their saying **sal meat:** if it stinks and its smell changes, as it is said from **sarra al-bab** "sarra" and **kabkab** from **kab** it would have been a face and a doctrine.

Tafsir al-Qurtubi

His Almighty saying **He created man** When He, glory be to Him, mentioned the creation of the greater world of the heavens and the earth and what they contain of evidence of His Oneness and Power, He mentioned the creation of the smaller world and said **He created man** - by agreement of the people of interpretation - meaning Adam **from clay like pottery.** Clay is the dry mud that makes a clinking sound. He likened it to pottery that has been baked. It was said that it is clay mixed with sand. It was also said that it is the putrid mud from the clinking of meat. The root is when it stinks. It has already been mentioned in Al-Hijr and He said here **from clay like pottery** and He said there: **from**

clay from black mud that has been aged. He said: **Indeed, We created them from sticky clay** and He said: **Like the example of Adam - He created him from dust.** This is in agreement with the meaning, and that is that He took from the dust of the earth and kneaded it until it became clay, then it moved and became like black mud, then it moved and became clay like pottery.

Tafsir Ibn Kathir

God the Almighty mentions His creation of man from clay like pottery, and His creation of the jinn from a smokeless flame, which is the edge of its flame. This was said by Ad-Dahhak on the authority of Ibn Abbas, and this is what Ikrimah, Mujahid, Al-Hasan and Ibn Zayd said. Al-Awfi said on the authority of Ibn Abbas: From a smokeless flame of fire, from the best of it. Ali bin Abi Talhah said on the authority of Ibn Abbas: From a smokeless flame of pure fire. This is what Ikrimah, Mujahid, Ad-Dahhak and others said. Imam Ahmad said: Abd Al-Razzaq told us, Muammar told us, on the authority of Az-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The Messenger of God (blessings and peace of God be upon him) said: **The angels were created from light, the jinn were created from a smokeless flame, and Adam was created from what has been described to you.** Muslim narrated it on the authority of Muhammad bin Rafi' and Abd bin Hamid, both on the authority of Abd Al-Razzaq, with this chain of transmission.

And the Almighty's saying: **Then which of the favors of your Lord would you deny?** Its interpretation has been presented above. **Lord of the two easts and Lord of the two wests** meaning the easts of summer and winter and the wests of summer and winter. And in another verse He said: **So I swear by the Lord of the easts and the wests** meaning the difference in the sun's risings and its movement every day and its emergence from it to the people. And in the other verse He said: **Lord of the east and the west - there is no deity except Him, so take Him as Disposer of affairs.** What is meant by this is the genus of the easts and the wests. And since there are benefits for the creation of the jinn and humans in the difference of these easts and wests, He said: **Then which of the favors of your Lord would you deny?** And the Almighty's saying: **He released the two seas meeting together** Ibn Abbas said: meaning He sent them. Ibn Zayd said: That is, He prevented them from meeting because of the barrier He placed between them, the isthmus. What is meant by His saying, **the two seas** are the salt and the sweet. The sweet are these rivers flowing between people. We have already discussed this in Surat Al-Furqan, when God Almighty said: "And it is He who has released the two seas, one fresh and sweet, and the other salty and bitter. And He placed between them a barrier and an inviolable partition." Ibn Jarir chose here that what is meant by the two seas is the sea of the sky and the sea of the earth. This is narrated on the authority of Mujahid, Sa'id ibn Jubayr, Atiyah, and Ibn Abza. Ibn Jarir said: Because pearls are generated from the water of the sky and the shells of the sea of the earth. Although this is like this, what is meant by it is not what he went to, because the wording does not support it,

because God Almighty said: **Between them is a barrier which they do not transgress.** That is, He placed a barrier between them, which is the barrier of the earth so that this one does not transgress against this one, and this one against this one, so that each one of them does not corrupt the other and remove it from its intended state. What is between the sky and the earth is not called a barrier and a partition. Quarantined

God the Almighty says: **From them come forth pearls and coral** meaning from their combination. If that is found in one of them, that is sufficient, as God the Almighty says: **O company of jinn and mankind, did there not come to you messengers from among you?** The messengers were only among mankind, not the jinn, and this generalization has been authenticated. Pearls are well-known, while coral is said to be small pearls. This was said by Mujahid, Qatadah, Abu Razin, and Ad-Dahhak. It was also narrated from Ali. It was also said to be large and good. Ibn Jarir narrated it from some of the early Muslims. Ibn Abi Hatim narrated it from Ar-Rabi' ibn Anas. As-Suddi narrated it from someone who narrated it from Ibn Abbas. A similar narration was also narrated from Ali, Mujahid, and Murrah Al-Hamdani. It was also said that it is a type of red gem. As-Suddi said, from Abu Malik, from Masruq, from Abdullah, who said: Coral is red beads. As-Suddi said: It is stale in Persian. As for His statement: **And from all of them you eat fresh meat and extract ornaments which you wear,** the meat is from both salty and fresh water, and the ornaments are from salty water, not fresh water. Ibn Abbas said: No drop has ever fallen from the sky into the sea and landed on a shell without a pearl becoming from it. Ikrimah said the same, and he added: If it did not fall on a shell, amber grew from it. Something similar was narrated from Ibn Abbas from other sources.

Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abd al-Rahman ibn Mahdi told us, Sufyan told us, on the authority of al-A'mash, on the authority of Abdullah ibn Abdullah, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: When it rains, the shells in the sea open their mouths, and whatever drops fall into them, they are pearls. Its chain of transmission is authentic. Since adopting this adornment is a blessing upon the people of the earth, He bestowed it upon them, saying: **Then which of the favors of your Lord would you deny?**

And the Almighty said: **To Him belong the ships with high positions** meaning the ships that sail in the sea. Mujahid said: Whatever ships have their sails raised are ships with high positions, and whatever their sails have not been raised are not ships with high positions. Qatadah said: The ships with high positions means the created things. Another said: The ships with a broken sheen means the ones that start **like the flags** meaning like the mountains in their size and what they contain of trade and profits that are transferred from one country to another and one region to another, which is what benefits the people in bringing what they need of all kinds of merchandise. For this reason, He said: **Then which of the favors of your Lord would you deny?** Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad bin Salamah told us, Al-Arar bin Suwaid told us on the authority of Umairah bin Saad, who said: I was with Ali bin Abi Talib, may God be

Surat Ar-Rahman: 14

He created man from clay like that of pottery.

pleased with him, on the banks of the Euphrates when a ship approached with its sail raised, so he spread his hands over me and then said: God Almighty says: **To Him belong the ships with high positions in the sea like the flags** and the One who created them sailing in its seas did not kill Uthman nor did I plot to kill him.

Fath al-Qadir

14- **He created man from clay like pottery.** When the Almighty mentioned the creation of the greater world, which is the sky and the earth and what is in them, He mentioned the creation of the smaller world, and what is meant by man here is Adam. Al-Qurtubi said: **This is agreed upon by the people of interpretation, and it is not far-fetched that what is meant is the species because the children of Adam were created within the creation of their father Adam.** Clay is the dry mud from which a clattering is heard, and it was said that it is clay mixed with sand, and it was said that it is the putrid mud. It is said: the meat became sticky or stinking, and its explanation was presented in Surat Al-Hijr. Pottery is the porcelain that was baked with fire, and the meaning is that He created man from clay that resembles porcelain in its dryness.

Tafsir al-Baghawi

14. **He created man from clay like pottery.**

Tafsir al-Baidawi

14- **He created man from clay like pottery.** Clay is dry mud that makes a clink, and pottery is ceramics. God created Adam from dust, making it clay, then blackened mud, then clay. This does not contradict His statement, **He created him from dust** and the like.

Surat al-Rahman 55:15

And He created the jinn from a smokeless flame of fire.

Tafsir al-Jalalayn

15 - **And He created the jinn** the father of the jinn, who is Iblis **from a smokeless flame of fire** which is its pure flame of smoke.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And He created the jinn from a smokeless flame of fire**, God Almighty says: And He created the jinn from a smokeless flame of fire, which is what is mixed together from red, yellow, and green, from their saying: **The matter of the people was mixed up**, meaning it was mixed up. "And from the saying of the Prophet, may God bless him and grant him peace, to Abdullah bin Amr, "How will you be when you are among the dregs of people whose covenants and trusts have been mixed up?" And that is the flame of fire and its tongue.

And the people of interpretation said something similar to what we said about that.

Who said that?

Abdullah bin Yusuf bin Yusuf Al-Jubairi Abu Hafs told us: Muhammad bin Katheer told us: Muslim told us on the authority of Mujahid on the authority of Ibn Abbas regarding his statement, **From a smokeless flame of fire**, he said: From its middle and best.

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And He created the jinn from a smokeless flame of fire**, meaning He created them from the flames of fire, from the finest fire.

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **from a smokeless flame of fire**, meaning: pure.

Abu Kuraib told us: Uthman bin Saeed told us: Bishr bin Amara told us, on the authority of Abu Warq, on the authority of Al-Dahhak, on the authority of Ibn Abbas, who said: The jinn mentioned in the Qur'an were created from a flame of fire, which is the tongue of fire that is at its end when it is ignited.

Hanad told us: Abu Al-Ahwas told us, on the authority of Samak, on the authority of Ikrimah, regarding his statement, **From a smokeless flame of fire**, he said: From the finest fire.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me on the authority of Ibn Abi Nujayh on the authority of Mujahid, regarding his statement, **from a smokeless flame of fire**, he said: The yellow and green flame that rises above the fire

when it is lit.

Al-Harith told me: Al-Hasan told us: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly, except that he said: and the red one.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansour, on the authority of Mujahid: **And He created the jinn from a smokeless flame of fire**. He said: It is the red, stagnant flame.

He said: Mahran told us on the authority of Sufyan on the authority of Al-Dahhak regarding his statement, **And He created the jinn from a smokeless flame of fire**, he said: The finest fire.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **From a smokeless flame of fire**, that he said: From the flames of fire.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **And He created the jinn from a smokeless flame of fire**, meaning from the flame of fire.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Hasan, regarding his statement, **From a smokeless flame of fire**, he said: From the flames of fire.

Yunus told me: Ibn Wahb told us: Ibn Zayd said on the authority of Al-Hasan regarding his statement, **From a smokeless flame**. He said: The smokeless flame is the blaze.

Ibn Bashar told us: Muhammad ibn Marwan told us, Abu al-Awam told us, on the authority of Qatada: **And He created the jinn from a smokeless flame of fire**. He said: From a flame of fire.

Tafsir al-Qurtubi

And He created the jinn from a smokeless flame of fire.

Al-Hasan said: The jinn is Iblis, who is the father of the jinn. It was also said that the jinn is one of the jinn, and the smoke is the flame, on the authority of Ibn Abbas, who said: God created the jinn from pure fire. It was also narrated from him that it is from its tongue which is at its end when it is ignited. Al-Layth said: The smoke is the bright flame with an intense flame. It was narrated from Ibn Abbas that it is the flame that rises above the fire, mixing some of it with others, red, yellow, green, and similarly on the authority of Mujahid, and all of them are close in meaning. It was said that the smoke is every matter that is sent forth and not forbidden. A similar saying of Al-Mubarrad is that Al-Mubarrad said: The smoke is the sent forth fire that is not forbidden. Abu Ubaidah and Al-Hasan said: The smoke is the mixing of fire, and its root is from the word *marj* which means to be disturbed and mixed. It is narrated that God the Most High created two fires, then He stirred one of them with the other, and one of them consumed the other, which is the fire of poison, so He created Iblis from it. Al-Qushayri said: *Marjin* the language means *sent* or *mixed*. It is an active

And He created the jinn from a smokeless flame of fire.

participle with the meaning of *passive*, like his saying, **flowing water** and **a pleasant life**. The meaning is **a meadow**. Al-Jawhari said in *Al-Sahah*: **Marj min Nar** means a fire with no smoke from which the jinn were created.

Tafsir Ibn Kathir

God the Almighty mentions His creation of man from clay like pottery, and His creation of the jinn from a smokeless flame, which is the edge of its flame. This was said by Ad-Dahhak on the authority of Ibn Abbas, and this is what Ikrimah, Mujahid, Al-Hasan and Ibn Zayd said. Al-Awfi said on the authority of Ibn Abbas: From a smokeless flame of fire, from the best of it. Ali bin Abi Talhah said on the authority of Ibn Abbas: From a smokeless flame of pure fire. This is what Ikrimah, Mujahid, Ad-Dahhak and others said. Imam Ahmad said: Abd Al-Razzaq told us, Muammar told us, on the authority of Az-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The Messenger of God (blessings and peace of God be upon him) said: **The angels were created from light, the jinn were created from a smokeless flame, and Adam was created from what has been described to you.** Muslim narrated it on the authority of Muhammad bin Rafi' and Abd bin Hamid, both on the authority of Abd Al-Razzaq, with this chain of transmission.

And the Almighty's saying: **Then which of the favors of your Lord would you deny?** Its interpretation has been presented above. **Lord of the two easts and Lord of the two wests** meaning the easts of summer and winter and the wests of summer and winter. And in another verse He said: **So I swear by the Lord of the easts and the wests** meaning the difference in the sun's risings and its movement every day and its emergence from it to the people. And in the other verse He said: **Lord of the east and the west - there is no deity except Him, so take Him as Disposer of affairs.** What is meant by this is the genus of the easts and the wests. And since there are benefits for the creation of the jinn and humans in the difference of these easts and wests, He said: **Then which of the favors of your Lord would you deny?** And the Almighty's saying: **He released the two seas meeting together** Ibn Abbas said: meaning He sent them. Ibn Zayd said: That is, He prevented them from meeting because of the barrier He placed between them, the isthmus. What is meant by His saying, **the two seas** are the salt and the sweet. The sweet are these rivers flowing between people. We have already discussed this in Surat Al-Furqan, when God Almighty said: "And it is He who has released the two seas, one fresh and sweet, and the other salty and bitter. And He placed between them a barrier and an inviolable partition." Ibn Jarir chose here that what is meant by the two seas is the sea of the sky and the sea of the earth. This is narrated on the authority of Mujahid, Sa'id ibn Jubayr, Atiyah, and Ibn Abza. Ibn Jarir said: Because pearls are generated from the water of the sky and the shells of the sea of the earth. Although this is like this, what is meant by it is not what he went to, because the wording does not support it,

because God Almighty said: **Between them is a barrier which they do not transgress.** That is, He placed a barrier between them, which is the barrier of the earth so that this one does not transgress against this one, and this one against this one, so that each one of them does not corrupt the other and remove it from its intended state. What is between the sky and the earth is not called a barrier and a partition. Quarantined

God the Almighty says: **From them come forth pearls and coral** meaning from their combination. If that is found in one of them, that is sufficient, as God the Almighty says: **O company of jinn and mankind, did there not come to you messengers from among you?** The messengers were only among mankind, not the jinn, and this generalization has been authenticated. Pearls are well-known, while coral is said to be small pearls. This was said by Mujahid, Qatadah, Abu Razin, and Ad-Dahhak. It was also narrated from Ali. It was also said to be large and good. Ibn Jarir narrated it from some of the early Muslims. Ibn Abi Hatim narrated it from Ar-Rabi' ibn Anas. As-Suddi narrated it from someone who narrated it from Ibn Abbas. A similar narration was also narrated from Ali, Mujahid, and Murrah Al-Hamdani. It was also said that it is a type of red gem. As-Suddi said, from Abu Malik, from Masruq, from Abdullah, who said: Coral is red beads. As-Suddi said: It is stale in Persian. As for His statement: **And from all of them you eat fresh meat and extract ornaments which you wear,** the meat is from both salty and fresh water, and the ornaments are from salty water, not fresh water. Ibn Abbas said: No drop has ever fallen from the sky into the sea and landed on a shell without a pearl becoming from it. Ikrimah said the same, and he added: If it did not fall on a shell, amber grew from it. Something similar was narrated from Ibn Abbas from other sources.

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Suwaid told us on the authority of Umairah bin Saad, who said: I was with Ali bin Abi Talib, may God be pleased with him, on the banks of the Euphrates when a ship approached with its sail raised, so he spread his hands over me and then said: God Almighty says: **To Him belong the ships with high positions in the sea like the flags** and the One who created them sailing in its seas did not kill Uthman nor did I plot to kill him.

Fath al-Qadir

15- **And He created the jinn from a smokeless flame of fire** meaning He created the father of the jinn or the jinn race from a smokeless flame of fire. The smokeless flame is the pure flame of fire, and it was said that it is the pure flame of fire, and it was said that it is its tongue that is at its end when it ignites. Al-Layth said: The smokeless flame is the destructive flame with intense blaze. Al-Mubarrad said: The smokeless flame is the unstoppable fire that cannot be held back. Abu Ubaidah said: The rebellious one is the mixing of fire, from *marja* if it is mixed and disturbed. Al-Jawhari said: A smokeless flame is a fire from which the jinn were created.

Tafsir al-Baghawi

15. **And He created the jinn**, meaning the father of the jinn. Ad-Dahhak said: He is Iblis. **From a smokeless flame**, meaning the pure flame of fire that has no smoke in it. Mujahid said: It is the red, yellow, and green flames that mix together and rise above the fire when it is lit, from their saying: **The matter of the people has mixed**, meaning it has become mixed.

Tafsir al-Baidawi

15- **And He created the jinn** the jinn or the father of the jinn. **From a smokeless cloud** from clear smoke. **From fire** is an explanation of **a smokeless cloud** because it originally refers to the disturbed from *marja* if it is disturbed.

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:16

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

16 - **Then which of the favors of your Lord would you deny?**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** God Almighty says, **Then which of the favors of your Lord, O group of mankind and mankind, would you deny?**

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

God the Almighty mentions His creation of man from clay like pottery, and His creation of the jinn from a smokeless flame, which is the edge of its flame. This was said by Ad-Dahhak on the authority of Ibn Abbas, and this is what Ikrimah, Mujahid, Al-Hasan and Ibn Zayd said. Al-Awfi said on the authority of Ibn Abbas: From a smokeless flame of fire, from the best of it. Ali bin Abi Talhah said on the authority of Ibn Abbas: From a smokeless flame of pure fire. This is what Ikrimah, Mujahid, Ad-Dahhak and others said. Imam Ahmad said: Abd Al-Razzaq told us, Muammar told us, on the authority of Az-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The Messenger of God (blessings and peace of God be upon him) said: **The angels were created from light, the jinn were created from a smokeless flame, and Adam was created from what has been described to you.** Muslim narrated it on the authority of Muhammad bin Rafi' and Abd bin Hamid, both on the authority of Abd Al-Razzaq, with this chain of transmission.

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there are benefits for the creation of the jinn and humans in the difference of these easts and wests, He said: **Then which of the favors of your Lord would you deny?** And the Almighty's saying: **He released the two seas meeting together** Ibn Abbas said: meaning He sent them. Ibn Zayd said: That is, He prevented them from meeting because of the barrier He placed between them, the isthmus. What is meant by His saying, **the two seas** are the salt and the sweet. The sweet are these rivers flowing between people. We have already discussed this in Surat Al-Furqan, when God Almighty said: "And it is He who has released the two seas, one fresh and sweet, and the other salty and bitter. And He placed between them a barrier and an inviolable partition." Ibn Jarir chose here that what is meant by the two seas is the sea of the sky and the sea of the earth. This is narrated on the authority of Mujahid, Sa'id ibn Jubayr, Atiyah, and Ibn Abza. Ibn Jarir said: Because pearls are generated from the water of the sky and the shells of the sea of the earth. Although this is like this, what is meant by it is not what he went to, because the wording does not support it, because God Almighty said: **Between them is a barrier which they do not transgress.** That is, He placed a barrier between them, which is the barrier of the earth so that this one does not transgress against this one, and this one against this one, so that each one of them does not corrupt the other and remove it from its intended state. What is between the sky and the earth is not called a barrier and a partition. Quarantined

God the Almighty says: **From them come forth pearls and coral** meaning from their combination. If that is found in one of them, that is sufficient, as God the Almighty says: **O company of jinn and mankind, did there not come to you messengers from among you?** The messengers were only among mankind, not the jinn, and this generalization has been authenticated. Pearls are well-known, while coral is said to be small pearls. This was said by Mujahid, Qatadah, Abu Razin, and Ad-Dahhak. It was also narrated from Ali. It was also said to be large and good. Ibn Jarir narrated it from some of the early Muslims. Ibn Abi Hatim narrated it from Ar-Rabi' ibn Anas. As-Suddi narrated it from someone who narrated it from Ibn Abbas. A similar narration was also narrated from Ali, Mujahid, and Murrah Al-Hamdani. It was also said that it is a type of red gem. As-Suddi said, from Abu Malik, from Masruq, from Abdullah, who said: Coral is red beads. As-Suddi said: It is stale in Persian. As for His statement: **And from all of them you eat fresh meat and extract ornaments which you wear,** the meat is from both salty and fresh water, and the ornaments are from salty water, not fresh water. Ibn Abbas said: No drop has ever fallen from the sky into the sea and landed on a shell without a pearl becoming from it. Ikrimah said the same, and he added: If it did not fall on a shell, amber grew from it. Something similar was narrated from Ibn Abbas from other sources.

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drops fall into them, they are pearls. Its chain of transmission is authentic. Since adopting this adornment is a blessing upon the people of the earth, He bestowed it upon them, saying: **Then which of the favors of your Lord would you deny?**

And the Almighty said: **To Him belong the ships with high positions** meaning the ships that sail in the sea. Mujahid said: Whatever ships have their sails raised are ships with high positions, and whatever their sails have not been raised are not ships with high positions. Qatadah said: The ships with high positions means the created things. Another said: The ships with a broken sheen means the ones that start **like the flags** meaning like the mountains in their size and what they contain of trade and profits that are transferred from one country to another and one region to another, which is what benefits the people in bringing what they need of all kinds of merchandise. For this reason, He said: **Then which of the favors of your Lord would you deny?** Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad bin Salamah told us, Al-Arar bin Suwaid told us on the authority of Umairah bin Saad, who said: I was with Ali bin Abi Talib, may God be pleased with him, on the banks of the Euphrates when a ship approached with its sail raised, so he spread his hands over me and then said: God Almighty says: **To Him belong the ships with high positions in the sea like the flags** and the One who created them sailing in its seas did not kill Uthman nor did I plot to kill him.

Fath al-Qadir

16- **Then which of the favors of your Lord would you deny?** For He has bestowed upon you, in the folds of your creation, countless favors.

Tafsir al-Baghawi

16. **Then which of the favors of your Lord would you deny?**

Tafsir al-Baidawi

16- **Then which of the favors of your Lord would you deny?** of what He bestowed upon you in the stages of your creation until He made you the best of creatures and the essence of all beings.

Surat Ar-Rahman: 17
Lord of the two Easts and Lord of the two Wests

Surat al-Rahman 55:17

Lord of the two Easts and Lord of the two Wests

Tafsir al-Jalalayn

17 - **Lord of the two Easts** the East of winter and the East of summer **and Lord of the two Wests** likewise

Tafsir al-Suyuti

God Almighty says: **That is for you, O mankind and jinn, "the Lord of the two Easts.** By the **two Easts**, He means the rising of the sun in the winter and the rising of the sun in the summer.

His saying, **And the Lord of the two sunsets**, means: And the Lord of the setting of the sun in the winter and its setting in the summer.

And the people of interpretation said something similar to what we said about that.

Who said that?

Ibn Hamid told us: Yaqub al-Qummi told us on the authority of Ja'far on the authority of

Ibn Abza said, **Lord of the two Easts and Lord of the two Wests**. He said: The summer easts and summer wests are two easts in which the sun runs sixty times and one hundred times in three hundred and sixty constellations. For each constellation there is a rising sun, which does not rise for two days from one place. And in the west there are three hundred and sixty constellations. For each constellation there is a setting sun, which does not set for two days in any constellation.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Lord of the two Easts and Lord of the two Wests**, he said: The east and west of winter and the east and west of summer.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada regarding his statement, **Lord of the two Easts and Lord of the two Wests**, so its east is in the winter and its east is in the summer.

Ibn Bashar told us: Muhammad ibn Marwan told us: Abu al-A'war told us, on the authority of Qatada, regarding his statement, **Lord of the two Easts and Lord of the two Wests**, he said: The east and west of winter and the east and west of summer.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **Lord of the two Easts and Lord of the two Wests**, he said: The shortest east in the year and the longest east in the year and the shortest west in the year and the longest west in the year.

Tafsir al-Qurtubi

The Almighty says, **Lord of the two Easts and Lord of the two Wests**, meaning He is the Lord of the two Easts. In Surah As-Saffat, it says, **And Lord of the Easts**, and we have already discussed this there.

Tafsir Ibn Kathir

God the Almighty mentions His creation of man from clay like pottery, and His creation of the jinn from a smokeless flame, which is the edge of its flame. This was said by Ad-Dahhak on the authority of Ibn Abbas, and this is what Ikrimah, Mujahid, Al-Hasan and Ibn Zayd said. Al-Awfi said on the authority of Ibn Abbas: From a smokeless flame of fire, from the best of it. Ali bin Abi Talhah said on the authority of Ibn Abbas: From a smokeless flame of pure fire. This is what Ikrimah, Mujahid, Ad-Dahhak and others said. Imam Ahmad said: Abd Al-Razzaq told us, Mu'ammal told us, on the authority of Az-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The Messenger of God (blessings and peace of God be upon him) said: **The angels were created from light, the jinn were created from a smokeless flame, and Adam was created from what has been described to you.** Muslim narrated it on the authority of Muhammad bin Rafi' and Abd bin Hamid, both on the authority of Abd Al-Razzaq, with this chain of transmission.

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Fath al-Qadir

17- **Lord of the two Easts and Lord of the two Wests.** The majority of scholars read *Lord* in the nominative case as the predicate of a deleted subject: that is, He is the Lord of the two Easts and the two Wests. It was also said that it is the subject and its predicate is **He released the two seas** and what is between them is an interruption, but the first is more appropriate. What is meant by the two Easts is the Easts of winter and summer, and by the two Wests is their Wests.

Tafsir al-Baghawi

17. **Lord of the two Easts**, the East of summer and the East of winter. **And Lord of the two Wests**, the West of summer and the West of winter.

Tafsir al-Baidawi

17- **Lord of the two Easts and Lord of the two Wests** The Easts of winter and summer and their Wests.

Surat Ar-Rahman: 18

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:18

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

18 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** He says: Then which of the favors of your Lord, O group of jinn and mankind, of these favors that He bestowed upon you, by making the sun subservient to you in these two Easts and Wests, running constantly for you with your comforts and the interests of your worldly life and your livelihood, would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

God the Almighty mentions His creation of man from clay like pottery, and His creation of the jinn from a smokeless flame, which is the edge of its flame. This was said by Ad-Dahhak on the authority of Ibn Abbas, and this is what Ikrimah, Mujahid, Al-Hasan and Ibn Zayd said. Al-Awfi said on the authority of Ibn Abbas: From a smokeless flame of fire, from the best of it. Ali bin Abi Talhah said on the authority of Ibn Abbas: From a smokeless flame of pure fire. This is what Ikrimah, Mujahid, Ad-Dahhak and others said. Imam Ahmad said: Abd Al-Razzaq told us, Muammar told us, on the authority of Az-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The Messenger of God (blessings and peace of God be upon him) said: **The angels were created from light, the jinn were created from a smokeless flame, and Adam was created from what has been described to you.** Muslim narrated it on the authority of Muhammad bin Rafi' and Abd bin Hamid, both on the authority of Abd Al-Razzaq, with this chain of transmission.

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God the Almighty says: **From them come forth pearls and coral** meaning from their combination. If that is found in one of them, that is sufficient, as God the Almighty says: **O company of jinn and mankind, did there not come to you messengers from among you?** The messengers were only among mankind, not the jinn, and this generalization has been authenticated. Pearls are well-known, while coral is said to be small pearls. This was said by Mujahid, Qatadah, Abu Razin, and Ad-Dahhak. It was also narrated from Ali. It was also said to be large and good. Ibn Jarir narrated it from some of the early Muslims. Ibn Abi Hatim narrated it from Ar-Rabi' ibn Anas. As-Suddi narrated it from someone who narrated it from Ibn Abbas. A similar narration was also narrated from Ali, Mujahid, and Murrah Al-Hamdani. It was also said that it is a type of red gem. As-Suddi said, from Abu Malik, from Masruq, from Abdullah, who said: Coral is red beads. As-Suddi said: It is stale in Persian. As for His statement: **And from all of them you eat fresh meat and extract ornaments which you wear,** the meat is from both salty and fresh water, and the ornaments are from salty water, not fresh water. Ibn Abbas said: No drop has ever fallen from the sky into the sea and landed on a shell without a pearl becoming from it. Ikrimah said the same, and he added: If it did not fall on a shell, amber grew from it. Something similar was narrated from Ibn Abbas from other sources.

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authority of al-A'mash, on the authority of Abdullah ibn Abdullah, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: When it rains, the shells in the sea open their mouths, and whatever drops fall into them, they are pearls. Its chain of transmission is authentic. Since adopting this adornment is a blessing upon the people of the earth, He bestowed it upon them, saying: **Then which of the favors of your Lord would you deny?**

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Fath al-Qadir

18- Then which of the favors of your Lord would you deny? Indeed, there are countless blessings in that, and it is not easy for someone who is fair to himself to deny even one of them.

Tafsir al-Baghawi

18. Then which of the favors of your Lord would you deny?

Tafsir al-Baidawi

18- Then which of the favors of your Lord would you deny? Among the benefits that are in it that are not mentioned, such as the moderation of the air, the difference of the seasons, and the occurrence of what is appropriate for each season in it, and other things.

Surat Ar-Rahman: 19

He has released the two seas meeting together.

Surat al-Rahman 55:19

He has released the two seas meeting together.

Tafsir al-Jalalayn

19 - *Marj* sent **the two seas** fresh and salty *meet* in the sight of the eye

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **He has released the two seas meeting together**, God Almighty says: The Lord of the two Easts and the Lord of the two Wests has released the two seas meeting together. He means by His statement, **He has released**: He has sent out and left them alone, from their saying, **So-and-so released his beast**, meaning he left them alone and abandoned them.

And the people of interpretation said something similar to what we said about that.

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **He released the two seas**, meaning: He sent.

Scholars differed regarding the two seas mentioned by God, the Most High, in this verse. Which of them are they? Some of them said: They are two seas: one in the sky and the other on the earth.

Who said that?

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Ibn Abza: "He has released the two seas meeting together. Between them is a barrier which they do not transgress." He said: A sea in the sky and a sea on the earth.

Abu Kuraib told us: Ibn Yaman told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id, regarding his statement: **He has released the two seas meeting together**, he said: A sea in the sky and a sea on the earth.

Muhammad bin Saad told me: Ibn Yaman told me, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id, regarding his statement: **He has released the two seas meeting together**, he said: A sea in the sky and the earth that meet together every year.

Others said: He meant the Persian Gulf and the Roman Sea.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ziyad, the freed slave of

Mus'ab, on the authority of Al-Hasan: **The two seas meet together**. He said: The Roman Sea, the Persian Gulf, and Yemen.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada regarding his statement, **He has released the two seas meeting together**. The two seas are the Persian Gulf and the Roman Sea.

Ibn Abd al-A'la told us: Ibn Thaur told us, on the authority of Muammar, on the authority of Qatada: **The two seas meet together**. He said: The Persian Gulf and the Roman Sea.

The first and most correct of the sayings in this regard, in my opinion, is the saying of the one who said: What is meant by it is the sea of the sky and the sea of the earth, because God said: **From them come forth pearls and coral**, and pearls and coral only come forth from the shells of the sea of the earth from the drops of water from the sky, so it is known that that is the sea of the earth and the sea of the sky.

And His statement, **Between them is a barrier from which they cannot transgress**, God Almighty says: Between them is a barrier and a distance so that one of them does not corrupt the other and thus transgress against him. And everything that is between two things is a barrier according to the Arabs, and what is between this world and the hereafter is a barrier.

And the people of interpretation said something similar to what we said about that.

Who said that?

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Ibn Abza: **Between them is a barrier so that they do not transgress**. Neither of them transgresses against the other.

He said: Yahya bin Wadh told us: Fatr told us on the authority of Mujahid, his saying: **Between them is a barrier which they cannot transgress against each other**. He said: There is a barrier between them from God, so that neither of them transgresses against the other.

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Between them is a barrier so that they do not transgress**. He said: A barrier.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, regarding his statement, **Between them is a barrier which they do not transgress**. The barrier is this island, this dry land.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: The isthmus between them is the land between them.

Ibn Bashar told us: Muhammad ibn Marwan told us: Abu al-A'war told us on the authority of Qatada: **Between them is a barrier which they do not transgress against**. He said: He separates the salty from the fresh, the fresh from the salty, the water from the dry, and the dry from the water, so that none of

them transgresses against the other by His strength, gentleness, and power.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, "He has released the two seas meeting together. Between them is a barrier which they do not transgress." He said: He prevented them from meeting because of the barrier which was placed between them on the earth. He said: And the barrier is after the earth which was placed between them.

The interpreters differed about the meaning of his statement, **They do not transgress**. Some of them said: **With that, neither of them transgresses against the other.**

Who said that?

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Ibn Abza: **They do not transgress** means that neither of them transgresses against the other.

He said: Yahya bin Wadh told us: Fatr told us on the authority of Mujahid, similarly.

Ibn Bashar told us: Muhammad ibn Marwan told us: Abu al-A'war told us, on the authority of Qatada, the same.

Others said: Rather, this means that they do not mix.

Who said that?

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **They do not transgress**, he said: They do not mix.

Others said: Rather, the meaning of this is: They do not transgress on dry land.

Who said that?

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **They do not transgress** regarding dry land, and whatever one of them takes from the other is transgression. So He prevented one of them from the other by His power, kindness, and majesty, blessed and exalted be He.

Others said: Rather, it means: They do not want to meet.

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **Neither of them should seek to meet**, that one of them should not seek to meet the other.

The most correct of the sayings on this matter is to say: God described the two seas in this verse as not transgressing, and He did not specify their description in one way or another, but rather He made the report about them general in that. So the correct thing is to make it general as He, the Most High, is general, and to say: They do not transgress against anything, and neither of them transgresses against the other, and they do not exceed the limit God has set for them.

Tafsir al-Qurtubi

The Almighty said, **He has released the two seas meeting together**. Marj means to leave, send away, and neglect. It is said that the sultan has let the people meet together if he has neglected them. Marj continues to mean neglect, as an animal meets together in the pasture. It is also said that Marj khlat *mixed*. Al-Akhfash said, and some people say that Marj al-Bahrain is like Marj fa'al **meaning to mix** and af'al have the same meaning. *Bahrain* Ibn Abbas said, it is the sea of the sky and the sea of the earth. Mujahid and Sa'id ibn Jubayr said this. **They meet** every year. It is also said that their two ends meet. Al-Hasan and Qatadah said, it is the sea of Persia and Rome. Ibn Jurayj said that it is the salty sea and freshwater rivers. It is also said that it is the sea of the east and the west that meet together. It is also said that it is the sea of pearls and coral.

Tafsir Ibn Kathir

God the Almighty mentions His creation of man from clay like pottery, and His creation of the jinn from a smokeless flame, which is the edge of its flame. This was said by Ad-Dahhak on the authority of Ibn Abbas, and this is what Ikrimah, Mujahid, Al-Hasan and Ibn Zayd said. Al-Awfi said on the authority of Ibn Abbas: From a smokeless flame of fire, from the best of it. Ali bin Abi Talhah said on the authority of Ibn Abbas: From a smokeless flame of pure fire. This is what Ikrimah, Mujahid, Ad-Dahhak and others said. Imam Ahmad said: Abd Al-Razzaq told us, Muammar told us, on the authority of Az-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The Messenger of God (blessings and peace of God be upon him) said: **The angels were created from light, the jinn were created from a smokeless flame, and Adam was created from what has been described to you**. Muslim narrated it on the authority of Muhammad bin Rafi' and Abd bin Hamid, both on the authority of Abd Al-Razzaq, with this chain of transmission.

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Surat Ar-Rahman: 19

He has released the two seas meeting together.

have already discussed this in Surat Al-Furqan, when God Almighty said: "And it is He who has released the two seas, one fresh and sweet, and the other salty and bitter. And He placed between them a barrier and an inviolable partition." Ibn Jarir chose here that what is meant by the two seas is the sea of the sky and the sea of the earth. This is narrated on the authority of Mujahid, Sa'id ibn Jubayr, Atiyah, and Ibn Abza. Ibn Jarir said: Because pearls are generated from the water of the sky and the shells of the sea of the earth. Although this is like this, what is meant by it is not what he went to, because the wording does not support it, because God Almighty said: **Between them is a barrier which they do not transgress.** That is, He placed a barrier between them, which is the barrier of the earth so that this one does not transgress against this one, and this one against this one, so that each one of them does not corrupt the other and remove it from its intended state. What is between the sky and the earth is not called a barrier and a partition. Quarantined

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Fath al-Qadir

19- **The two seas meet together.** Marj means to let go and send. It is said: **Marjat al-Dabbah** meaning to send it free. Its root is to neglect, as an animal merrily leaves in the pasture. The meaning is: that he sent each one of them free.

Tafsir al-Baghawi

19. **He merged the two seas,** the fresh and the salty. He sent them and made them **meet together.**

Tafsir al-Baidawi

19- **Marj Al-Bahrain** He sent them from marjat Al-dabbah if you send it, and the meaning is he sent the salt sea and the fresh sea. **They meet** they go beyond and their surfaces touch, or the Persian and Roman seas meet in the ocean because they are two gulfs that branch off from it.

Surat al-Rahman 55:20

Between them is a barrier. They do not transgress.

Tafsir al-Jalalayn

20 - **Between them is a barrier** a barrier from His Almighty power **they do not transgress** neither of them transgresses against the other and mixes with it

Tafsir al-Suyuti

There is a barrier between them, and they do not transgress.

Tafsir al-Qurtubi

The Almighty said, **Between them is a barrier** meaning a barrier. The first statement is what is between the heaven and the earth. This was said by Ad-Dahhak. According to the second statement, the earth between them is the space, as was said by Al-Hasan and Qatadah. According to other statements, it is the divine power, as mentioned in Al-Furqan. In the hadith, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace: God Almighty spoke to the western side and said: "I am going to make within you servants of Mine who will glorify Me, magnify Me, declare My greatness and magnify Me. How will You deal with them?" It said: **I will drown them, O Lord.** He said: **I will carry them in my hands and place Your might in your regions.** Then He spoke to the eastern side and said: "I am going to make within you servants of Mine who will glorify Me, magnify Me, declare My greatness and magnify Me. How will You deal with them?" It said: "I will glorify You with them when they glorify You, and I will magnify You with them when they glorify You, and I will praise You with them when they glorify You, and I will glorify You with them when they glorify You." So God rewarded it by making a barrier between them. One of them turned into salty and bitter, while the other remained fresh. Furat: This hadith was mentioned by Al-Tirmidhi Al-Hakim Abu Abdullah, who said: Salih bin Muhammad told us, Al-Qasim Al-Amri told us, on the authority of Sahl, on the authority of his father, on the authority of Abu Hurairah: **They do not transgress.** Qatadah said: They do not transgress against the people and drown them. He made a dry land between them and the people. And from him and Mujahid also: Neither of them transgresses against the other and overcomes him. Ibn Zayd: The meaning of **they do not transgress** is that they meet, and the meaning of the statement is the merging of the two seas that meet. If it were not for the isthmus between them, they would not transgress to meet. It was said: The isthmus is between this world and the hereafter, meaning there is a period of time between them that God has decreed, which is the period of this world, so they do not transgress. So when God permits the end of this world, the two seas become one thing, and it is like His statement: **And when the seas overflow.** Sahl bin

Abdullah said: The two seas are the path of good and evil, and the isthmus between them is success and protection.

Tafsir Ibn Kathir

God the Almighty mentions His creation of man from clay like pottery, and His creation of the jinn from a smokeless flame, which is the edge of its flame. This was said by Ad-Dahhak on the authority of Ibn Abbas, and this is what Ikrimah, Mujahid, Al-Hasan and Ibn Zayd said. Al-Awfi said on the authority of Ibn Abbas: From a smokeless flame of fire, from the best of it. Ali bin Abi Talhah said on the authority of Ibn Abbas: From a smokeless flame of pure fire. This is what Ikrimah, Mujahid, Ad-Dahhak and others said. Imam Ahmad said: Abd Al-Razzaq told us, Muammar told us, on the authority of Az-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The Messenger of God (blessings and peace of God be upon him) said: **The angels were created from light, the jinn were created from a smokeless flame, and Adam was created from what has been described to you.** Muslim narrated it on the authority of Muhammad bin Rafi' and Abd bin Hamid, both on the authority of Abd Al-Razzaq, with this chain of transmission.

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hands over me and then said: God Almighty says: **To Him belong the ships with high positions in the sea like the flags** and the One who created them sailing in its seas did not kill Uthman nor did I plot to kill him.

Fath al-Qadir

They meet: meaning they are adjacent to each other, with no difference between them as seen by the eye. Yet they do not mix, and for this reason He said: **20- Between them is a barrier** meaning a partition separating them **They do not transgress** meaning neither of them transgresses against the other by entering it and mixing with it. Al-Hasan and Qatadah said: They are the Persian and Roman seas. Ibn Jurayj said: They are the salty sea and fresh rivers, and it was said the sea of the East and the West, and it was said the sea of pearls and coral, and it was said the sea of the sky and the sea of the earth. Saeed bin Jubair said: They meet every year, and it was said their two ends meet. His saying: **They meet** is in the accusative case as a state of the two seas. The phrase **Between them is a barrier** may be a new sentence or a state.

Tafsir al-Baghawi

20. **Between them is a barrier**, a barrier from the power of God Almighty, **they do not transgress**, they do not mix or change, and neither of them transgresses against the other. Qatadah said: They do not oppress people by drowning. Al-Hasan said: **(The two seas meet)** the Roman Sea and the Indian Ocean, and you are the barrier between them. Qatadah also said: The Persian Gulf and the Roman Sea are between them is a barrier, meaning the islands. Mujahid and Ad-Dahhak said: The sea of the sky and the sea of the earth meet every year.

Tafsir al-Baidawi

20- **Between them is a barrier** a barrier from the power of God Almighty or from the earth. **They do not transgress** neither of them transgresses against the other by mixing and nullifying the characteristic, or they do not exceed their limits by flooding what is between them.

Surat al-Rahman 55:21

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

21 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** God Almighty says: Then which of the favors of God, your Lord, you jinn and mankind, would you deny, from these favors that He bestowed upon you from the clearing of the two seas, until He made for you thereby an ornament that you wear like that.

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

God the Almighty mentions His creation of man from clay like pottery, and His creation of the jinn from a smokeless flame, which is the edge of its flame. This was said by Ad-Dahhak on the authority of Ibn Abbas, and this is what Ikrimah, Mujahid, Al-Hasan and Ibn Zayd said. Al-Awfi said on the authority of Ibn Abbas: From a smokeless flame of fire, from the best of it. Ali bin Abi Talhah said on the authority of Ibn Abbas: From a smokeless flame of pure fire. This is what Ikrimah, Mujahid, Ad-Dahhak and others said. Imam Ahmad said: Abd Al-Razzaq told us, Muammar told us, on the authority of Az-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The Messenger of God (blessings and peace of God be upon him) said: **The angels were created from light, the jinn were created from a smokeless flame, and Adam was created from what has been described to you.** Muslim narrated it on the authority of Muhammad bin Rafi' and Abd bin Hamid, both on the authority of Abd Al-Razzaq, with this chain of transmission.

And the Almighty's saying: **Then which of the favors of your Lord would you deny?** Its interpretation has been presented above. **Lord of the two easts and Lord of the two wests** meaning the easts of summer and winter and the wests of summer and winter. And in another verse He said: **So I swear by the Lord of the easts and the wests** meaning the difference in the sun's risings and its movement every day and its emergence from it to the people. And in the other verse He said: **Lord of the east and the west - there is no deity except Him, so take Him as Disposer of affairs.** What is meant by this

is the genus of the easts and the wests. And since there are benefits for the creation of the jinn and humans in the difference of these easts and wests, He said: **Then which of the favors of your Lord would you deny?** And the Almighty's saying: **He released the two seas meeting together** Ibn Abbas said: meaning He sent them. Ibn Zayd said: That is, He prevented them from meeting because of the barrier He placed between them, the isthmus. What is meant by His saying, **the two seas** are the salt and the sweet. The sweet are these rivers flowing between people. We have already discussed this in Surat Al-Furqan, when God Almighty said: "And it is He who has released the two seas, one fresh and sweet, and the other salty and bitter. And He placed between them a barrier and an inviolable partition." Ibn Jarir chose here that what is meant by the two seas is the sea of the sky and the sea of the earth. This is narrated on the authority of Mujahid, Sa'id ibn Jubayr, Atiyah, and Ibn Abza. Ibn Jarir said: Because pearls are generated from the water of the sky and the shells of the sea of the earth. Although this is like this, what is meant by it is not what he went to, because the wording does not support it, because God Almighty said: **Between them is a barrier which they do not transgress.** That is, He placed a barrier between them, which is the barrier of the earth so that this one does not transgress against this one, and this one against this one, so that each one of them does not corrupt the other and remove it from its intended state. What is between the sky and the earth is not called a barrier and a partition. Quarantined

God the Almighty says: **From them come forth pearls and coral** meaning from their combination. If that is found in one of them, that is sufficient, as God the Almighty says: **O company of jinn and mankind, did there not come to you messengers from among you?** The messengers were only among mankind, not the jinn, and this generalization has been authenticated. Pearls are well-known, while coral is said to be small pearls. This was said by Mujahid, Qatadah, Abu Razin, and Ad-Dahhak. It was also narrated from Ali. It was also said to be large and good. Ibn Jarir narrated it from some of the early Muslims. Ibn Abi Hatim narrated it from Ar-Rabi' ibn Anas. As-Suddi narrated it from someone who narrated it from Ibn Abbas. A similar narration was also narrated from Ali, Mujahid, and Murrah Al-Hamdani. It was also said that it is a type of red gem. As-Suddi said, from Abu Malik, from Masruq, from Abdullah, who said: Coral is red beads. As-Suddi said: It is stale in Persian. As for His statement: **And from all of them you eat fresh meat and extract ornaments which you wear,** the meat is from both salty and fresh water, and the ornaments are from salty water, not fresh water. Ibn Abbas said: No drop has ever fallen from the sky into the sea and landed on a shell without a pearl becoming from it. Ikrimah said the same, and he added: If it did not fall on a shell, amber grew from it. Something similar was narrated from Ibn Abbas from other sources.

Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abd al-Rahman ibn Mahdi told us, Sufyan told us, on the authority of al-A'mash, on the authority of Abdullah ibn Abdullah, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: When it rains, the shells in the sea open their mouths, and whatever drops fall into them, they are pearls. Its chain of

Surat Ar-Rahman: 21

Then which of the favors of your Lord would you deny?

transmission is authentic. Since adopting this adornment is a blessing upon the people of the earth, He bestowed it upon them, saying: **Then which of the favors of your Lord would you deny?**

And the Almighty said: **To Him belong the ships with high positions** meaning the ships that sail **in the sea**. Mujahid said: Whatever ships have their sails raised are ships with high positions, and whatever their sails have not been raised are not ships with high positions. Qatadah said: The ships with high positions means the created things. Another said: The ships with a broken sheen means the ones that start **like the flags** meaning like the mountains in their size and what they contain of trade and profits that are transferred from one country to another and one region to another, which is what benefits the people in bringing what they need of all kinds of merchandise. For this reason, He said:

Then which of the favors of your Lord would you deny?

Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad bin Salamah told us, Al-Arar bin Suwaid told us on the authority of Umairah bin Saad, who said: I was with Ali bin Abi Talib, may God be pleased with him, on the banks of the Euphrates when a ship approached with its sail raised, so he spread his hands over me and then said: God Almighty says: **To Him belong the ships with high positions in the sea like the flags** and the One who created them sailing in its seas did not kill Uthman nor did I plot to kill him.

Fath al-Qadir

21- **Then which of the favors of your Lord would you deny?** This verse and others like it cannot be denied under any circumstances.

Tafsir al-Baghawi

21. **Then which of the favors of your Lord would you deny?**

21- **Then which of the favors of your Lord would you deny?**

Surat al-Rahman 55:22

From them emerge pearls and coral.

Tafsir al-Jalalayn

22 - **He brings out** in the passive and active construction **from them** from their whole, which is true with one of them, which is salt **pearls and coral**, red beads or small pearls

Tafsir al-Suyuti

God Almighty says: Pearls and coral emerge from these two seas, which God has mixed together and placed a barrier between them.

The interpreters differed regarding the description of pearls and coral. Some of them said: Pearls are large pearls, and coral is small.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Mujahid, on the authority of Ibn Abbas: **Pearls and coral**. He said: Pearls are bones.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, his saying, **From them come forth pearls and coral**. As for the pearl, it is its bones, and as for the coral, it is its small ones. And God has in them a treasury, which He has indicated to most of the children of Adam, so they bring forth provision, benefit, adornment, and provision for a term.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **From them come forth pearls and coral**, he said: Pearls are the large pearls and coral is the small ones.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **Pearls and coral**, that as for coral, it is the small pearls, and as for pearl, it is the large ones.

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me on the authority of his father on the authority of Ibn Abbas: **From them come forth pearls and coral**. He said: The pearl is what is large from it and the coral is the small pearl.

Yunus told me: Ibn Wahb told us: Ibn Zayd said: Coral is small pearls.

Amr bin Saeed bin Bashir Al-Qurashi told us: Abu Qutaybah told us: Abdullah bin Maysarah Al-Harrani told us: An old man in Mecca from the people of Ash-Sham told me that he heard Ka'b Al-Ahbar being asked about coral, and he said: It is the simplest.

Abu Jaafar said: The basd has branches and is better than pearls.

Others said: Coral is from pearls: the big ones, and pearls are from them: the small ones.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Musa bin Abi Aisha or Qais bin Wahb, on the authority of Marra, who said: Coral is the large pearl.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, *coral*, he said: the largest pearl.

Muhammad bin Sinan Al-Fazzaz told me: Al-Hussein Al-Ashqar told us: Zuhair told us, on the authority of Jabir, on the authority of Abdullah bin Yahya, on the authority of Ali, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Coral is a large pearl. Others said: Coral is a fine pearl.

Who said that?

Ibn Bashir told us: Sharik told us on the authority of Musa bin Abi Aisha who said: I was once asked about pearls and coral. He said: Coral is the best pearl.

Others said: Coral is a stone.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ata' bin Al-Sa'ib, on the authority of Amr bin Maimun Al-Awdi, on the authority of Ibn Masoud: **Pearls and coral**. He said: Coral is a stone.

The correct statement about pearls is that they are what people know as being the grains that come out of the sea shells. As for coral, I have seen those who know the Arabic language do not dispute that it is the plural of marjan and that it is the small pearls. We have mentioned the difference of opinion among the early scholars about it, and God knows best the correctness of that.

Some Arabists have claimed that pearls and coral come from one of the two seas, but it has been said that they come from both of them, just as it is said: I ate bread and milk, and just as it is said:

I saw your husband in the battlefield, wearing a sword and a spear.

This is not as he went to it, but rather as I described before, that it comes out of the shells of the sea from the drops of the sky. Therefore it was said: **Pearls and coral come out of them**, meaning by them: the two seas.

And the people of interpretation said something similar to what we said about that.

Who said that?

Ibn Bashir told us: Abd al-Rahman told us: Sufyan told us, on the authority of al-A'mash, on the authority of Abdullah ibn Abdullah ibn al-Razi, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: When the sky rains, the shells open their mouths, and among them are pearls.

Muhammad bin Ismail Al-Ahmasi told me: Abu Yahya

Surat Ar-Rahman: 22

From them emerge pearls and coral.

Al-Hammani told us: Al-A'mash told us, on the authority of Abdullah bin Abdullah, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: When rain falls from the sky, the shells open and become pearls.

Abdullah bin Muhammad bin Amr Al-Ghazi told me: Al-Faryabi told us: Sufyan mentioned on the authority of Al-A'mash on the authority of Abdullah bin Abdullah on the authority of Sa'id bin Jubayr on the authority of Ibn Abbas, who said: When the sky rains, the shells open up for it, and whatever rain falls is pearl.

Muhammad bin Ismail Al-Fazzari told us: Muhammad bin Suwar told us: Muhammad bin Sulayman Al-Kawkhi, the nephew of Abd Al-Rahman bin Al-Asbahani, told us on the authority of Abd Al-Rahman Al-Asbahani on the authority of Ikrimah, who said: No drop from the sky fell into the sea except that it contained a pearl or a plant grew in it, according to what Al-Tabari thought.

The reciters differed in their reading of the statement, **From them come forth pearls and coral**. The majority of the reciters of Medina and Basra read it as: **It comes forth** in the sense of what its agent was not named. The majority of the reciters of Kufa and some of the Meccans read it with the opening of the *yaa*.

The correct thing to say about this is that they are two well-known readings. The reader who reads it is correct because their meanings are similar.

Tafsir al-Qurtubi

The Almighty says, **From them come forth pearls and coral**. That is, He brings forth for you from the water pearls and coral just as He brings forth grain, straw, and basil from the dust. Nafi' and Abu Amr read it with a damma on the *ya'* and a fatha on the *ra'*, indicating a passive verb. The rest read it with a fatha on the *ya'* and a damma on the *ra'*, indicating that the pearl is the subject. He said: From them, it only comes out of salt, not fresh water, because the Arabs put the two genders together and then describe one of them, like the saying of God Almighty: **O company of jinn and mankind, did there not come to you messengers from among you?** The messengers are from mankind, not the jinn, as Al-Kalbi and others said. Al-Zajjaj said: God mentioned them both, so if something comes out of one of them, then it has come out of them, and it is like the saying of God Almighty: **Have you not seen how God created seven heavens in layers? And made the moon within them a light and made the sun a lamp?** The moon is in the lowest heaven, but He made the mention of the seven more beautiful, so it is as if what is in one of them is in them. Abu Ali Al-Farsi said: This is from the category of deleting the complement, meaning from one of them, like his saying: **Upon a great man from the two cities**, meaning from one of the two cities. Al-Akhfash Saeed said: Some people claimed that pearls come out of fresh water, and it was said that they are two seas, from one of them comes pearls and from the other coral. Ibn Abbas said: They

are the two seas, the sky and the earth. When the water of the sky falls into the shell of the sea, it forms pearls and emerges from them. At-Tabari said the same. Al-Tha'labi said: It was mentioned to me that a stone was in the interior of a shell, and a drop hit part of the stone and did not hit the rest, so where the drop of the stone hit was a pearl and the rest was a stone. It was said that freshwater and salty things may meet, so the freshwater is like pollen for the salty thing, so it was attributed to them just as a child is attributed to the male and female, even if the female gives birth to it. For this reason it was said that pearls do not come out except from a place where the freshwater and salty things meet. It was said: Coral is the large and large pearls. This was said by Ali and Ibn Abbas **may God be pleased with them**. Pearls are its small ones. It was also narrated from them the opposite. Pearls are the large pearls and coral is its small ones. This was said by Ad-Dahhak and Qatadah. Ibn Mas'ud and Abu Malik said: Coral is the red beads.

Tafsir Ibn Kathir

God the Almighty mentions His creation of man from clay like pottery, and His creation of the jinn from a smokeless flame, which is the edge of its flame. This was said by Ad-Dahhak on the authority of Ibn Abbas, and this is what Ikrimah, Mujahid, Al-Hasan and Ibn Zayd said. Al-Awfi said on the authority of Ibn Abbas: From a smokeless flame of fire, from the best of it. Ali bin Abi Talhah said on the authority of Ibn Abbas: From a smokeless flame of pure fire. This is what Ikrimah, Mujahid, Ad-Dahhak and others said. Imam Ahmad said: Abd Al-Razzaq told us, Muammar told us, on the authority of Az-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The Messenger of God (blessings and peace of God be upon him) said: **The angels were created from light, the jinn were created from a smokeless flame, and Adam was created from what has been described to you.** Muslim narrated it on the authority of Muhammad bin Rafi' and Abd bin Hamid, both on the authority of Abd Al-Razzaq, with this chain of transmission.

And the Almighty's saying: **Then which of the favors of your Lord would you deny?** Its interpretation has been presented above. **Lord of the two easts and Lord of the two wests** meaning the easts of summer and winter and the wests of summer and winter. And in another verse He said: **So I swear by the Lord of the easts and the wests** meaning the difference in the sun's risings and its movement every day and its emergence from it to the people. And in the other verse He said: **Lord of the east and the west - there is no deity except Him, so take Him as Disposer of affairs.** What is meant by this is the genus of the easts and the wests. And since there are benefits for the creation of the jinn and humans in the difference of these easts and wests, He said: **Then which of the favors of your Lord would you deny?** And the Almighty's saying: **He released the two seas meeting together** Ibn Abbas said: meaning He sent them. Ibn Zayd said: That is, He prevented them from meeting because of the barrier He placed

between them, the isthmus. What is meant by His saying, **the two seas** are the salt and the sweet. The sweet are these rivers flowing between people. We have already discussed this in Surat Al-Furqan, when God Almighty said: "And it is He who has released the two seas, one fresh and sweet, and the other salty and bitter. And He placed between them a barrier and an inviolable partition." Ibn Jarir chose here that what is meant by the two seas is the sea of the sky and the sea of the earth. This is narrated on the authority of Mujahid, Sa'id ibn Jubayr, Atiyah, and Ibn Abza. Ibn Jarir said: Because pearls are generated from the water of the sky and the shells of the sea of the earth. Although this is like this, what is meant by it is not what he went to, because the wording does not support it, because God Almighty said: **Between them is a barrier which they do not transgress.** That is, He placed a barrier between them, which is the barrier of the earth so that this one does not transgress against this one, and this one against this one, so that each one of them does not corrupt the other and remove it from its intended state. What is between the sky and the earth is not called a barrier and a partition. Quarantined

God the Almighty says: **From them come forth pearls and coral** meaning from their combination. If that is found in one of them, that is sufficient, as God the Almighty says: **O company of jinn and mankind, did there not come to you messengers from among you?** The messengers were only among mankind, not the jinn, and this generalization has been authenticated. Pearls are well-known, while coral is said to be small pearls. This was said by Mujahid, Qatadah, Abu Razin, and Ad-Dahhak. It was also narrated from Ali. It was also said to be large and good. Ibn Jarir narrated it from some of the early Muslims. Ibn Abi Hatim narrated it from Ar-Rabi' ibn Anas. As-Suddi narrated it from someone who narrated it from Ibn Abbas. A similar narration was also narrated from Ali, Mujahid, and Murrah Al-Hamdani. It was also said that it is a type of red gem. As-Suddi said, from Abu Malik, from Masruq, from Abdullah, who said: Coral is red beads. As-Suddi said: It is stale in Persian. As for His statement: **And from all of them you eat fresh meat and extract ornaments which you wear,** the meat is from both salty and fresh water, and the ornaments are from salty water, not fresh water. Ibn Abbas said: No drop has ever fallen from the sky into the sea and landed on a shell without a pearl becoming from it. Ikrimah said the same, and he added: If it did not fall on a shell, amber grew from it. Something similar was narrated from Ibn Abbas from other sources.

Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abd al-Rahman ibn Mahdi told us, Sufyan told us, on the authority of al-A'mash, on the authority of Abdullah ibn Abdullah, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: When it rains, the shells in the sea open their mouths, and whatever drops fall into them, they are pearls. Its chain of transmission is authentic. Since adopting this adornment is a blessing upon the people of the earth, He bestowed it upon them, saying: **Then which of the favors of your Lord would you deny?**

And the Almighty said: **To Him belong the ships with high positions** meaning the ships that sail in the sea. Mujahid said: Whatever ships have their sails raised

are ships with high positions, and whatever their sails have not been raised are not ships with high positions. Qatadah said: The ships with high positions means the created things. Another said: The ships with a broken sheen means the ones that start **like the flags** meaning like the mountains in their size and what they contain of trade and profits that are transferred from one country to another and one region to another, which is what benefits the people in bringing what they need of all kinds of merchandise. For this reason, He said: **Then which of the favors of your Lord would you deny?** Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad bin Salamah told us, Al-Arar bin Suwaid told us on the authority of Umairah bin Saad, who said: I was with Ali bin Abi Talib, may God be pleased with him, on the banks of the Euphrates when a ship approached with its sail raised, so he spread his hands over me and then said: God Almighty says: **To Him belong the ships with high positions in the sea like the flags** and the One who created them sailing in its seas did not kill Uthman nor did I plot to kill him.

Fath al-Qadir

22- Pearls and coral emerge from them. The majority read **come forth** with a fatha on the ya' and a damma on the ra', in the active form. Nafi' and Abu Amr read it with a damma on the ya' and a fatha on the ra', in the passive form. Pearls are pearls, and coral is the well-known red bead. Al-Farra' said: Pearls are the large ones, and coral is the small ones. Al-Wahidi said: This is the opinion of all linguists. Muqatil, Al-Suddi and Mujahid said: Pearls are the small ones, and coral is the large ones. He said: **come forth from them**, and that emerges from the salty ones, not from the pearls, because if it comes forth from one of them, then it has come forth from both of them, as Al-Zajaj and others said. Abu Ali Al-Farisi said: It is from the category of deleting the noun: meaning from one of them, like his saying: **upon a great man from the two cities.** Al-Akhfash said: It was claimed that pearls emerge from fresh water, and it was said that they are two seas, from one of which pearls emerge, and from the other coral, and it was said that they are the sea of Al-Sisa and the sea of the earth, so when the rain water falls on the seashells, it forms pearls and becomes one of them.

22. It emerges from them. The people of Medina and Basra read it as (يُخْرِجُ) with a damma on the yaa and a fatha on the raa. Others read it with a fatha on the yaa and a damma on the raa, **pearls and coral.** It only emerges from salty waters, not fresh water. This is permissible in the speech of the Arabs, to mention two things and then specify one of them with a verb, as God Almighty said: {O company of jinn and mankind, did there not come to you messengers from among you?} **Al-An'am 6:130.** The messengers were from mankind, not the jinn. Some of them said it emerges from sky water and sea water. Ibn Jurayj said: When it rains, the sky opens its mouths, and wherever a drop falls, there is a pearl. Pearl is the largest pearl, and coral is its small ones. Muqatil and Mujahid said the opposite of this. It was said: (*marjan*) is the red beads. Ata' Al-Khurasani said: It is ease.

Surat Ar-Rahman: 22

From them emerge pearls and coral.

Tafsir al-Baidawi

22- **From them spring forth pearls and coral** large and small pearls, and it was said that the coral is red Khazar. If it is true that the pearls spring forth from the salt, then according to the first opinion, he said **from them** because it is a source of salt and fresh water, or because when they come together they become like one thing, so what springs forth from one of them is like what springs forth from both of them. Nafi`, Abu `Amr, and Ya`qub read **they spring forth**, and it was read **we spring forth** in the accusative case **the pearls and the coral**.

Surat al-Rahman 55:23

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

23 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** God Almighty says: Then which of the favors of your Lord, O group of mankind and mankind, which He bestowed upon you in what He brought forth for you of the benefits of these two seas would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

God the Almighty mentions His creation of man from clay like pottery, and His creation of the jinn from a smokeless flame, which is the edge of its flame. This was said by Ad-Dahhak on the authority of Ibn Abbas, and this is what Ikrimah, Mujahid, Al-Hasan and Ibn Zayd said. Al-Awfi said on the authority of Ibn Abbas: From a smokeless flame of fire, from the best of it. Ali bin Abi Talhah said on the authority of Ibn Abbas: From a smokeless flame of pure fire. This is what Ikrimah, Mujahid, Ad-Dahhak and others said. Imam Ahmad said: Abd Al-Razzaq told us, Muammar told us, on the authority of Az-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The Messenger of God (blessings and peace of God be upon him) said: **The angels were created from light, the jinn were created from a smokeless flame, and Adam was created from what has been described to you.** Muslim narrated it on the authority of Muhammad bin Rafi' and Abd bin Hamid, both on the authority of Abd Al-Razzaq, with this chain of transmission.

And the Almighty's saying: **Then which of the favors of your Lord would you deny?** Its interpretation has been presented above. **Lord of the two easts and Lord of the two wests** meaning the easts of summer and winter and the wests of summer and winter. And in another verse He said: **So I swear by the Lord of the easts and the wests** meaning the difference in the sun's risings and its movement every day and its emergence from it to the people. And in the other verse He said: **Lord of the east and the west - there is no deity except Him, so take Him as Disposer of affairs.** What is meant by this is the genus of the easts and the wests. And since

there are benefits for the creation of the jinn and humans in the difference of these easts and wests, He said: **Then which of the favors of your Lord would you deny?** And the Almighty's saying: **He released the two seas meeting together** Ibn Abbas said: meaning He sent them. Ibn Zayd said: That is, He prevented them from meeting because of the barrier He placed between them, the isthmus. What is meant by His saying, **the two seas** are the salt and the sweet. The sweet are these rivers flowing between people. We have already discussed this in Surat Al-Furqan, when God Almighty said: "And it is He who has released the two seas, one fresh and sweet, and the other salty and bitter. And He placed between them a barrier and an inviolable partition." Ibn Jarir chose here that what is meant by the two seas is the sea of the sky and the sea of the earth. This is narrated on the authority of Mujahid, Sa'id ibn Jubayr, Atiyah, and Ibn Abza. Ibn Jarir said: Because pearls are generated from the water of the sky and the shells of the sea of the earth. Although this is like this, what is meant by it is not what he went to, because the wording does not support it, because God Almighty said: **Between them is a barrier which they do not transgress.** That is, He placed a barrier between them, which is the barrier of the earth so that this one does not transgress against this one, and this one against this one, so that each one of them does not corrupt the other and remove it from its intended state. What is between the sky and the earth is not called a barrier and a partition. Quarantined

God the Almighty says: **From them come forth pearls and coral** meaning from their combination. If that is found in one of them, that is sufficient, as God the Almighty says: **O company of jinn and mankind, did there not come to you messengers from among you?** The messengers were only among mankind, not the jinn, and this generalization has been authenticated. Pearls are well-known, while coral is said to be small pearls. This was said by Mujahid, Qatadah, Abu Razin, and Ad-Dahhak. It was also narrated from Ali. It was also said to be large and good. Ibn Jarir narrated it from some of the early Muslims. Ibn Abi Hatim narrated it from Ar-Rabi' ibn Anas. As-Suddi narrated it from someone who narrated it from Ibn Abbas. A similar narration was also narrated from Ali, Mujahid, and Murrah Al-Hamdani. It was also said that it is a type of red gem. As-Suddi said, from Abu Malik, from Masruq, from Abdullah, who said: Coral is red beads. As-Suddi said: It is stale in Persian. As for His statement: **And from all of them you eat fresh meat and extract ornaments which you wear**, the meat is from both salty and fresh water, and the ornaments are from salty water, not fresh water. Ibn Abbas said: No drop has ever fallen from the sky into the sea and landed on a shell without a pearl becoming from it. Ikrimah said the same, and he added: If it did not fall on a shell, amber grew from it. Something similar was narrated from Ibn Abbas from other sources.

Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abd al-Rahman ibn Mahdi told us, Sufyan told us, on the authority of al-A'mash, on the authority of Abdullah ibn Abdullah, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: When it rains, the shells in the sea open their mouths, and whatever drops fall into them, they are pearls. Its chain of transmission is authentic. Since adopting this

Surat Ar-Rahman: 23

Then which of the favors of your Lord would you deny?

adornment is a blessing upon the people of the earth, He bestowed it upon them, saying: **Then which of the favors of your Lord would you deny?**

And the Almighty said: **To Him belong the ships with high positions** meaning the ships that sail in the sea. Mujahid said: Whatever ships have their sails raised are ships with high positions, and whatever their sails have not been raised are not ships with high positions. Qatadah said: The ships with high positions means the created things. Another said: The ships with a broken sheen means the ones that start **like the flags** meaning like the mountains in their size and what they contain of trade and profits that are transferred from one country to another and one region to another, which is what benefits the people in bringing what they need of all kinds of merchandise. For this reason, He said:

Then which of the favors of your Lord would you deny?

Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad bin Salamah told us, Al-Arar bin Suwaid told us on the authority of Umairah bin Saad, who said: I was with Ali bin Abi Talib, may God be pleased with him, on the banks of the Euphrates when a ship approached with its sail raised, so he spread his hands over me and then said: God Almighty says: **To Him belong the ships with high positions in the sea like the flags** and the One who created them sailing in its seas did not kill Uthman nor did I plot to kill him.

Fath al-Qadir

23- **Then which of the favors of your Lord would you deny?** For in that there are signs that no one can deny or reject.

Tafsir al-Baghawi

23. **Then which of the favors of your Lord would you deny?**

23- **Then which of the favors of your Lord would you deny?**

Surat al-Rahman 55:24

And to Him belong the ships with high positions in the sea like mountains.

Tafsir al-Jalalayn

24 - **And to Him belong the ships** the newly constructed **established structures** (in the sea like landmarks) like mountains in size and height.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **And to Him belong the ships that sail in the sea like mountains**. God Almighty says: And to the Lord of the two Easts and the two Wests belong the ships that sail in the seas.

And his saying, **The installations in the sea**. The reciters differed in the reading of that. The majority of the reciters of Kufa read it as *al-Munsha'at* with a kasra on the sheen, meaning the visible, moving ones that come and go. The majority of the reciters of Basra and Medina, and some of the Kufians, read it as *al-Munsha'at* with a fatha on the sheen, meaning the raised ones, the fortresses that come and go.

The correct thing to say about this, in my opinion, is that they are two well-known readings with correct meanings and similarities, so whichever one the reader recites, he is correct.

Those who said in interpretation of that what we mentioned in it:

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **The structures in the sea**, he said: Whatever is raised by a fortress on ships is a structure, but if its fortress is not raised, then it is not a structure.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **And to Him belong the ships, the high-floored vessels in the sea like flags**. He means: the ships.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **And to Him belong the ships, the high-altitude vessels in the sea, like mountains**, he said, *ships*.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **And to Him belong the ships, the high-floored vessels in the sea like mountains**, he said, *ships*.

And his saying, **like flags**, means: like mountains. He likened ships to mountains, and the Arabs call every tall mountain a flag. From this is the saying of Jarir:

If we cut off knowledge, knowledge will appear

Tafsir al-Qurtubi

His Almighty saying **And to Him belong the ships** meaning the ships **The well-established** The general reading is **the well-established** with a fatha on the sheen. Qatadah said that it means the creatures that run, taken from the verb **to create**. Mujahid said it is the ships whose sails have been lifted. He said: And if their sails have not been lifted then they are not well-established. Al-Akhfash said it is the ships that run. In the hadith: Ali, may God be pleased with him, saw ships that had been sailed and said: By the Lord of these well-established ships, they did not kill Uthman nor did they help in his killing. Hamza and Abu Bakr read it on the authority of Asim with a difference of opinion on his authority: the well-established with a kasra on the sheen meaning the well-established, the journey. The verb was added to it as a metaphor and expansion. It was said: the lifters are the law, meaning the uprooting. And whoever opens the sheen said the raised ones are the **law like the flags** meaning like the mountains. And the flag is the tall mountain. He said

If they cut off knowledge, knowledge will appear

Ships at sea are like mountains on land, and this was explained in Shura. Yaqub read al-Jawari with a ya' when pausing, and the others omitted it.

Tafsir Ibn Kathir

God the Almighty mentions His creation of man from clay like pottery, and His creation of the jinn from a smokeless flame, which is the edge of its flame. This was said by Ad-Dahhak on the authority of Ibn Abbas, and this is what Ikrimah, Mujahid, Al-Hasan and Ibn Zayd said. Al-Awfi said on the authority of Ibn Abbas: From a smokeless flame of fire, from the best of it. Ali bin Abi Talhah said on the authority of Ibn Abbas: From a smokeless flame of pure fire. This is what Ikrimah, Mujahid, Ad-Dahhak and others said. Imam Ahmad said: Abd Al-Razzaq told us, Muammar told us, on the authority of Az-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The Messenger of God (blessings and peace of God be upon him) said: **The angels were created from light, the jinn were created from a smokeless flame, and Adam was created from what has been described to you**. Muslim narrated it on the authority of Muhammad bin Rafi' and Abd bin Hamid, both on the authority of Abd Al-Razzaq, with this chain of transmission.

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And to Him belong the ships with high positions in the sea like mountains.

said: **Then which of the favors of your Lord would you deny?** And the Almighty's saying: **He released the two seas meeting together** Ibn Abbas said: meaning He sent them. Ibn Zayd said: That is, He prevented them from meeting because of the barrier He placed between them, the isthmus. What is meant by His saying, **the two seas** are the salt and the sweet. The sweet are these rivers flowing between people. We have already discussed this in Surat Al-Furqan, when God Almighty said: "And it is He who has released the two seas, one fresh and sweet, and the other salty and bitter. And He placed between them a barrier and an inviolable partition." Ibn Jarir chose here that what is meant by the two seas is the sea of the sky and the sea of the earth. This is narrated on the authority of Mujahid, Sa'id ibn Jubayr, Atiyah, and Ibn Abza. Ibn Jarir said: Because pearls are generated from the water of the sky and the shells of the sea of the earth. Although this is like this, what is meant by it is not what he went to, because the wording does not support it, because God Almighty said: **Between them is a barrier which they do not transgress.** That is, He placed a barrier between them, which is the barrier of the earth so that this one does not transgress against this one, and this one against this one, so that each one of them does not corrupt the other and remove it from its intended state. What is between the sky and the earth is not called a barrier and a partition. Quarantined

God the Almighty says: **From them come forth pearls and coral** meaning from their combination. If that is found in one of them, that is sufficient, as God the Almighty says: **O company of jinn and mankind, did there not come to you messengers from among you?** The messengers were only among mankind, not the jinn, and this generalization has been authenticated. Pearls are well-known, while coral is said to be small pearls. This was said by Mujahid, Qatadah, Abu Razin, and Ad-Dahhak. It was also narrated from Ali. It was also said to be large and good. Ibn Jarir narrated it from some of the early Muslims. Ibn Abi Hatim narrated it from Ar-Rabi' ibn Anas. As-Suddi narrated it from someone who narrated it from Ibn Abbas. A similar narration was also narrated from Ali, Mujahid, and Murrah Al-Hamdani. It was also said that it is a type of red gem. As-Suddi said, from Abu Malik, from Masruq, from Abdullah, who said: Coral is red beads. As-Suddi said: It is stale in Persian. As for His statement: **And from all of them you eat fresh meat and extract ornaments which you wear,** the meat is from both salty and fresh water, and the ornaments are from salty water, not fresh water. Ibn Abbas said: No drop has ever fallen from the sky into the sea and landed on a shell without a pearl becoming from it. Ikrimah said the same, and he added: If it did not fall on a shell, amber grew from it. Something similar was narrated from Ibn Abbas from other sources.

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adornment is a blessing upon the people of the earth, He bestowed it upon them, saying: **Then which of the favors of your Lord would you deny?**

And the Almighty said: **To Him belong the ships with high positions** meaning the ships that sail in the sea. Mujahid said: Whatever ships have their sails raised are ships with high positions, and whatever their sails have not been raised are not ships with high positions. Qatadah said: The ships with high positions means the created things. Another said: The ships with a broken sheen means the ones that start **like the flags** meaning like the mountains in their size and what they contain of trade and profits that are transferred from one country to another and one region to another, which is what benefits the people in bringing what they need of all kinds of merchandise. For this reason, He said: **Then which of the favors of your Lord would you deny?** Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad bin Salamah told us, Al-Arar bin Suwaid told us on the authority of Umairah bin Saad, who said: I was with Ali bin Abi Talib, may God be pleased with him, on the banks of the Euphrates when a ship approached with its sail raised, so he spread his hands over me and then said: God Almighty says: **To Him belong the ships with high positions in the sea like the flags** and the One who created them sailing in its seas did not kill Uthman nor did I plot to kill him.

Fath al-Qadir

24- **And to Him belong the ships with high towers in the sea like flags.** What is meant by *al-jawar* are the ships sailing in the sea, and *al-munsha'at* are the raised ones whose wood is raised on top of the other and mounted until it rises high and becomes tall like flags in the sea, which are mountains. A flag is a tall mountain. Qatadah said: *Al-munsha'at* are those created for running. Al-Akhfash said: **Al-munsha'at are those that run.** This has been explained in Surat Ash-Shura. The majority of scholars read *al-juwar* with a kasra on the ra' and the deletion of the ya' due to the meeting of two sukoon letters. Ibn Mas'ud, Al-Hasan, and Abu Amr, in a narration from him, read it with a raised ra', forgetting the deletion. Ya'qub read it with the ya', and the majority of scholars read *al-munsha'at* with a fatha on the sheen. Hamza and Abu Bakr, in a narration from him, read it with a kasra on the sheen.

Tafsir al-Baghawi

24. **And to Him belong the ships, the large ships, the installations,** Hamza and Abu Bakr read: **(the installations)** with a kasra on the sheen, meaning: the installations for traveling [meaning those who initiated and established the travel]. The others read it with a fatha on the sheen, meaning the raised ones, and they are the ones whose wood is raised one on top of the other. It was said: they are the ships whose sail is raised, but as for what does not raise its sail, it is not from the installations. It was said: the creatures that are subservient, **in the sea like flags**, like mountains, the plural of flag, which is a tall mountain. He likened

the ships in the sea to the mountains on land.

Tafsir al-Baidawi

24- **And to Him belong the ships** meaning ships, plural of jariya, and it was read by deleting the ya and raising the ra as in his saying:

It has four beautiful incisors and four molars, so all of them are eight.

Al-Mash'ath means the ones that are raised by the Sharia, or the ones that create waves or the movement.

In the sea like flags means like mountains, the plural of *alam* which is a tall mountain.

Surat Ar-Rahman: 25

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:25

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

25 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** God Almighty says: Then which of the favors of your Lord, O company of jinn and mankind, which He bestowed upon you by sending the ships floating in the sea, flowing with your benefits, would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

God the Almighty mentions His creation of man from clay like pottery, and His creation of the jinn from a smokeless flame, which is the edge of its flame. This was said by Ad-Dahhak on the authority of Ibn Abbas, and this is what Ikrimah, Mujahid, Al-Hasan and Ibn Zayd said. Al-Awfi said on the authority of Ibn Abbas: From a smokeless flame of fire, from the best of it. Ali bin Abi Talhah said on the authority of Ibn Abbas: From a smokeless flame of pure fire. This is what Ikrimah, Mujahid, Ad-Dahhak and others said. Imam Ahmad said: Abd Al-Razzaq told us, Muammar told us, on the authority of Az-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The Messenger of God (blessings and peace of God be upon him) said: **The angels were created from light, the jinn were created from a smokeless flame, and Adam was created from what has been described to you.** Muslim narrated it on the authority of Muhammad bin Rafi' and Abd bin Hamid, both on the authority of Abd Al-Razzaq, with this chain of transmission.

And the Almighty's saying: **Then which of the favors of your Lord would you deny?** Its interpretation has been presented above. **Lord of the two easts and Lord of the two wests** meaning the easts of summer and winter and the wests of summer and winter. And in another verse He said: **So I swear by the Lord of the easts and the wests** meaning the difference in the sun's risings and its movement every day and its emergence from it to the people. And in the other verse He said: **Lord of the east and the west - there is no deity except Him, so**

take Him as Disposer of affairs. What is meant by this is the genus of the easts and the wests. And since there are benefits for the creation of the jinn and humans in the difference of these easts and wests, He said: **Then which of the favors of your Lord would you deny?** And the Almighty's saying: **He released the two seas meeting together** Ibn Abbas said: meaning He sent them. Ibn Zayd said: That is, He prevented them from meeting because of the barrier He placed between them, the isthmus. What is meant by His saying, **the two seas** are the salt and the sweet. The sweet are these rivers flowing between people. We have already discussed this in Surat Al-Furqan, when God Almighty said: "And it is He who has released the two seas, one fresh and sweet, and the other salty and bitter. And He placed between them a barrier and an inviolable partition." Ibn Jarir chose here that what is meant by the two seas is the sea of the sky and the sea of the earth. This is narrated on the authority of Mujahid, Sa'id ibn Jubayr, Atiyah, and Ibn Abza. Ibn Jarir said: Because pearls are generated from the water of the sky and the shells of the sea of the earth. Although this is like this, what is meant by it is not what he went to, because the wording does not support it, because God Almighty said: **Between them is a barrier which they do not transgress.** That is, He placed a barrier between them, which is the barrier of the earth so that this one does not transgress against this one, and this one against this one, so that each one of them does not corrupt the other and remove it from its intended state. What is between the sky and the earth is not called a barrier and a partition. Quarantined

God the Almighty says: **From them come forth pearls and coral** meaning from their combination. If that is found in one of them, that is sufficient, as God the Almighty says: **O company of jinn and mankind, did there not come to you messengers from among you?** The messengers were only among mankind, not the jinn, and this generalization has been authenticated. Pearls are well-known, while coral is said to be small pearls. This was said by Mujahid, Qatadah, Abu Razin, and Ad-Dahhak. It was also narrated from Ali. It was also said to be large and good. Ibn Jarir narrated it from some of the early Muslims. Ibn Abi Hatim narrated it from Ar-Rabi' ibn Anas. As-Suddi narrated it from someone who narrated it from Ibn Abbas. A similar narration was also narrated from Ali, Mujahid, and Murrah Al-Hamdani. It was also said that it is a type of red gem. As-Suddi said, from Abu Malik, from Masruq, from Abdullah, who said: Coral is red beads. As-Suddi said: It is stale in Persian. As for His statement: **And from all of them you eat fresh meat and extract ornaments which you wear,** the meat is from both salty and fresh water, and the ornaments are from salty water, not fresh water. Ibn Abbas said: No drop has ever fallen from the sky into the sea and landed on a shell without a pearl becoming from it. Ikrimah said the same, and he added: If it did not fall on a shell, amber grew from it. Something similar was narrated from Ibn Abbas from other sources.

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authority of Ibn Abbas, who said: When it rains, the shells in the sea open their mouths, and whatever drops fall into them, they are pearls. Its chain of transmission is authentic. Since adopting this adornment is a blessing upon the people of the earth, He bestowed it upon them, saying: **Then which of the favors of your Lord would you deny?**

And the Almighty said: **To Him belong the ships with high positions** meaning the ships that sail in the sea. Mujahid said: Whatever ships have their sails raised are ships with high positions, and whatever their sails have not been raised are not ships with high positions. Qatadah said: The ships with high positions means the created things. Another said: The ships with a broken sheen means the ones that start like the flags meaning like the mountains in their size and what they contain of trade and profits that are transferred from one country to another and one region to another, which is what benefits the people in bringing what they need of all kinds of merchandise. For this reason, He said: **Then which of the favors of your Lord would you deny?** Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad bin Salamah told us, Al-Arar bin Suwaid told us on the authority of Umairah bin Saad, who said: I was with Ali bin Abi Talib, may God be pleased with him, on the banks of the Euphrates when a ship approached with its sail raised, so he spread his hands over me and then said: God Almighty says: **To Him belong the ships with high positions in the sea like the flags** and the One who created them sailing in its seas did not kill Uthman nor did I plot to kill him.

Fath al-Qadir

25- Which of the favors of your Lord would you deny? This is so clear and obvious that it cannot be denied or disproved.

Al-Faryabi, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Hakim narrated and authenticated it on the authority of Ibn Abbas, regarding his statement, **The sun and the moon move by precise calculation**, that he said: By precise calculations and stations they are sent. Al-Faryabi and Ibn Abi Hatim narrated on his authority, **And the earth He has laid out for the creatures**, that he said: For people. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim also narrated on his authority, that he said: For creation. Ibn Jarir also narrated on his authority, that he said: Everything that has a soul. Ibn al-Mundhir and Ibn Abi Hatim also narrated on his authority, **And the palm trees having sheaths**, that he said: Receptacles for the date palms. Ibn Jarir and Ibn Abi Hatim also narrated on his authority, regarding his statement, **And the grain with husks**, that he said: Straw, **And basil**, that he said: The greenery of the crops. Ibn Jarir also narrated on his authority, that he said: **The husks** are the leaves of the crops when they dry, and **the basil** is what the earth produces of basil that is fragrant. Ibn Jarir, Ibn Mundhir and Ibn Abi Hatim also narrated from him that he said: **The 'asf** is the crop that first produces greens, **and the basil** when it has ripened on its stalk and has not yet grown ears. Ibn Jarir also narrated from him that he said: Every basil mentioned in the Qur'an is provision. Ibn Jarir, Ibn Mundhir and Ibn Abi Hatim also narrated from him that he said:

Every basil mentioned in the Qur'an is provision. Ibn Jarir, Ibn Mundhir and Ibn Abi Hatim also narrated from him that: **Then which of the favors of your Lord would you deny?** He said: What blessing does God have? Ibn Jarir and Ibn Abi Hatim also narrated from him that he said: It means the jinn and mankind. Abd ibn Humayd, Ibn Jarir and Ibn Mundhir also narrated from him that: **From a smokeless flame of fire** He said: From the flame of fire. Ibn Jarir, Ibn Mundhir and Ibn Abi Hatim also narrated from him that he said: Pure fire. Sa'id ibn Mansur, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim also narrated from him regarding his statement, **Lord of the two easts and Lord of the two wests**, that he said: The sun has a rising place in the winter and a setting place in the winter, and a rising place in the summer and a setting place in the summer, not its rising place in the winter and not its setting place in the winter. Ibn Abi Hatim also narrated from him regarding his statement, **He has released the two seas meeting together**, that he said: He sent the two seas. **Between them is a barrier**, that is, a partition. **They do not transgress**, that they do not mix. Ibn Jarir also narrated from him, that he said: The sea in the sky and the sea on earth. Ibn Abi Hatim also narrated from him, **Between them is a barrier, they do not transgress**, that he said: There is a distance between them such that neither should overpower the other. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim also narrated from him regarding his statement, **From them emerge pearls and coral**, that he said: When the sky rains, the shells in the sea open their mouths, and whatever drops of the sky fall into them are the pearls. Abd ibn Hamid and Ibn Jarir narrated on the authority of Ali ibn Abi Talib who said: **Coral is the large pearl**. Ibn Jarir narrated on the authority of Ibn Abbas who said: **Pearls are the large ones, and coral means the small pearls**. Abd al-Razzaq, al-Firyabi, Abd ibn Hamid, Ibn Jarir, Ibn al-Mundhir and al-Tabarani narrated on the authority of Ibn Masoud who said: **Coral is the red beads**.

Tafsir al-Baghawi

25. Then which of the favors of your Lord would you deny?

Tafsir al-Baidawi

25- Then which of the favors of your Lord would you deny? From creating the materials of ships and guiding them to take them and how to assemble them and move them in the sea through means that no one but Him is able to create and assemble.

Surat Ar-Rahman: 26
Everything on it will perish.

Surat al-Rahman 55:26

Everything on it will perish.

Tafsir al-Jalalayn

26 - **Every animal on it** the earth **will perish** and he used the word *man* to emphasize rational beings.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Everyone on the face of the earth, whether jinn or human, will perish, but the Face of your Lord, O Muhammad, will remain, the Possessor of Majesty and Honor. Possessor of Majesty and Honor is an attribute of the Face, so He raised the word *Possessor*. It was mentioned in Abdullah's reading with the letter *ya* "Possessor of Majesty and Honor" as an attribute and description of the Lord.

Tafsir al-Qurtubi

The Almighty's saying, **Everything on it will perish**. The pronoun in **on it** refers to the earth, which was mentioned at the beginning of the surah in His saying, **And the earth He spread out for all creatures**. It could also be said that He is the most honorable of all that is on it, meaning the earth even if it is not mentioned. Ibn Abbas said that when this verse was revealed, the angels said, **The people of the earth have perished**. So the verse, **Everything will perish except His Face**, was revealed, and the angels were certain of perishing. Muqatil said this: The aspect of the blessing in the perishing of creation is equality between them in death, and with death feet become equal. It was said that the aspect of the blessing is that death is the reason for transfer to the abode of recompense and reward.

Tafsir Ibn Kathir

The Almighty informs us that all the people of the earth will go and die together, and so will the people of the heavens, except for whom God wills, and nothing will remain except His Noble Face. The Lord, glory be to Him, does not die, rather He is the Ever-Living Who never dies. Qatada said: He informed us of what He created, then He informed us that all of that will perish. And in the well-known supplication: O Ever-Living, O Self-Sustaining, O Creator of the heavens and the earth, O Possessor of majesty and honor, there is no god but You, by Your mercy we seek help. Set right for us all our affairs, and do not leave us to ourselves for the blink of an eye, nor to any of Your creation. Al-Sha'bi said: If you read **All that is on it will perish**, do not stop until you read **And the Face of your Lord, Owner of Majesty and Honor, will remain**. This verse is

like the saying of God Almighty: **Everything will perish except His Face**. God Almighty described His noble Face in this verse as Owner of Majesty and Honor, meaning He is worthy of being revered and not disobeyed, and of being obeyed and not disobeyed, like His saying: **And be patient with those who call upon their Lord morning and evening, seeking His Face**. And like His saying, informing about those who give in charity: **We feed you only for the sake of God**. Ibn Abbas said: Owner of Majesty and Honor is the Owner of greatness and pride. When God Almighty informed about the equality of all the people of the earth in death, and that they will go to the Hereafter, and the Owner of Majesty and Honor will judge them with His just judgment, He said: **Then which of the favors of your Lord will you deny?** And His saying: "Whoever is in the heavens and the earth asks Him every day. He is concerned." This is informing about His independence from everything other than Him and the need of creation for Him at all times, and that they ask Him with the tongues of their hearts and their words, and that every day He is concerned with a matter. He said: Al-A'mash, on the authority of Mujahid, on the authority of Ubaid bin Umair: **Every day He is engaged in a matter**. He said: **His concern is to answer a supplicant, give to a beggar, free a suffering person, or heal a sick person**.

Ibn Abi Nujayh narrated on the authority of Mujahid who said: Every day He answers the caller, relieves distress, responds to the needy, and forgives sins. Qatada said: The inhabitants of the heavens and the earth cannot do without Him. He gives life to the living and causes the dead to die, raises the young and frees the captive. He is the ultimate need of the righteous, their cry, and the ultimate complaint of their wrath. Ibn Abi Hatim said: My father narrated to us, Abu Al-Yaman Al-Himsi narrated to us, Jarir bin Uthman narrated to us on the authority of Suwaid bin Jabalah - he is Al-Fazari - who said: Your Lord is every day engaged in a matter, so He frees slaves, gives desires, and inflicts punishment.

Ibn Jarir said: Abdullah bin Muhammad bin Amr Al-Ghazi told me, Ibrahim bin Muhammad bin Yusuf Al-Faryabi told me, Amr bin Bakr Al-Sakaski told me, Al-Harith bin Abdah bin Rabah Al-Ghasani told us on the authority of his father, on the authority of Munib bin Abdullah bin Munib Al-Azdi, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, recited this verse: **Every day He is concerned with a matter**. So we said: O Messenger of God, what is that matter? He said: **That He forgives a sin, relieves a distress, raises up a people and lowers others**. Ibn Abi Hatim said: My father told us, Hisham bin Ammar and Sulayman bin Ahmad al-Wasiti told us: Al-Wazir bin Subaih al-Thaqafi Abu Ruh al-Dimashqi told us, and the chain of transmission is from Hisham. He said: I heard Yunus bin Maysarah bin Halis narrating on the authority of Umm al-Darda' on the authority of Abu al-Darda' on the authority of the Prophet, may God bless him and grant him peace, who said: "God, the Almighty, said: 'Every day He is concerned with a matter' - he said - of which His concern is to forgive a sin, relieve a distress, raise up a people and lower

others." Ibn Asakir narrated it through various chains of transmission on the authority of Hisham bin Ammar, then he cited it from the hadith of Abu Hammam al-Walid bin Shuja' on the authority of al-Wazir bin Subaih. He said: Al-Walid bin Muslim directed us to it on the authority of Mutraf on the authority of al-Sha'bi on the authority of Umm al-Darda' on the authority of Abu al-Darda' on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. He said: The first is the correct one, meaning its first chain of transmission.

I said: It has been narrated as a suspended hadith, as Al-Bukhari suspended it with the formula of certainty, so he made it from the words of Abu Darda, and God knows best. Al-Bazzar said: Muhammad bin Al-Muthanna told us, Muhammad bin Al-Harith told us, Muhammad bin Abdul Rahman bin Al-Baylamani told us, on the authority of his father, on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace: Every day He is in a matter. He said: **He forgives a sin and removes a distress.** Then Ibn Jarir said: Abu Kurayb told us, Ubayd God bin Musa told us, on the authority of Abu Hamza Al-Thamali, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, that God created a Preserved Tablet of white pearl, its covers are red rubies, its pen is light, its writing is light, and its width is between the heaven and the earth. Every day, he looks into it three hundred and sixty times, and with every look, He creates, gives life, causes death, honors, humiliates, and does whatever He wills.

Fath al-Qadir

His saying: 26- **Everything on it will perish** meaning every animal on Earth will perish, and rational beings will prevail over others, so he expressed everyone with the word *of*, and it was said that he meant the jinn and humans on it.

Tafsir al-Baghawi

26. **Everything on it**, meaning on the earth, of animals will perish.

Tafsir al-Baidawi

26- **Everything on it** from the earth of animals or vehicles, and *of* is for emphasis, or of the two heavy things. *Fana*.

Surat Ar-Rahman: 27

And the Face of your Lord, Owner of Majesty and Honor, will remain.

Surat al-Rahman 55:27

And the Face of your Lord, Owner of Majesty and Honor, will remain.

Tafsir al-Jalalayn

27 - **And there will remain the Face of your Lord Himself Owner of Majesty Greatness and Honor** for the believers in His blessings upon them.

Tafsir al-Suyuti

And the Face of your Lord, full of majesty and honor, will remain.

Tafsir al-Qurtubi

And the Face of your Lord will remain meaning God will remain. The Face is an expression of His existence and His essence, glory be to Him. The poet said:

Fate has decreed that His creation be destroyed, so everything other than Him is perishable.

This is what was accepted by our scholars, Ibn Fawrak, Abu Al-Ma'ali, and others. Ibn Abbas said: The face is an expression for it, as God said: **And there will remain the Face of your Lord, Owner of Majesty and Honor.** Abu Al-Ma'ali said: As for the face, what is meant by it according to most of our Imams is the existence of the Creator, the Most High, and this is what our Sheikh accepted. And the evidence for that is the saying of God the Most High: **And the Face of your Lord will remain.** And what is described as remaining when creation is exposed to annihilation is the existence of the Creator, the Most High. We have already discussed this in Surat Al-Baqarah, when God the Most High said: **So wherever you turn, there is the Face of God.** We have already mentioned it in full in Al-Kitab Al-Asna. Al-Qushayri said: Some people said: It is an attribute additional to the essence, not a description by which one turns to whomever God wishes to honor. What is correct to say: His face is His existence and His essence. It is said: This is the face of the command, the face of correctness, and the very essence of correctness. It has also been said: That is, what is apparent with its evidence remains, like the appearance of a person with his face. And it has been said: The direction by which one draws near to God remains. *Dhul-Jalal* Jalal is the greatness of God, His pride and His deservingness of praise. It is said: **Jal ash-shay' is great and I made it great** meaning I made it great. Jalal is a noun from *jalla* which means I honor. **And ikram** means He is worthy of being honored for what is not befitting of Him, such as associating partners with God with Him, as you say: **I honor you for this.** And from this is the honoring of the prophets and

saints. We have already discussed these two names in terms of language and meaning in the Most Sublime Book. Anas narrated that the Prophet (peace and blessings of God be upon him) said: **Stick to me, O Dhul-Jalal and ikram.** It was narrated that it was said by Ibn Mas'ud and its meaning is: stick to that in supplication. Abu Ubaid said: *Ilzaath* means sticking to something and persevering in it. It is also said: *Ilzaath* means insisting. Sa'id al-Maqburi reported that a man was insistent and kept saying: "O God, O Dhul-Jalal and ikram. O God, O Dhul-Jalal and ikram?" Then he was called: **I have heard, so what is your need?**

Tafsir Ibn Kathir

The Almighty informs us that all the people of the earth will go and die together, and so will the people of the heavens, except for whom God wills, and nothing will remain except His Noble Face. The Lord, glory be to Him, does not die, rather He is the Ever-Living Who never dies. Qatada said: He informed us of what He created, then He informed us that all of that will perish. And in the well-known supplication: O Ever-Living, O Self-Sustaining, O Creator of the heavens and the earth, O Possessor of majesty and honor, there is no god but You, by Your mercy we seek help. Set right for us all our affairs, and do not leave us to ourselves for the blink of an eye, nor to any of Your creation. Al-Sha'bi said: If you read **All that is on it will perish**, do not stop until you read **And the Face of your Lord, Owner of Majesty and Honor, will remain.** This verse is like the saying of God Almighty: **Everything will perish except His Face.** God Almighty described His noble Face in this verse as Owner of Majesty and Honor, meaning He is worthy of being revered and not disobeyed, and of being obeyed and not disobeyed, like His saying: **And be patient with those who call upon their Lord morning and evening, seeking His Face.** And like His saying, informing about those who give in charity: **We feed you only for the sake of God.** Ibn Abbas said: Owner of Majesty and Honor is the Owner of greatness and pride. When God Almighty informed about the equality of all the people of the earth in death, and that they will go to the Hereafter, and the Owner of Majesty and Honor will judge them with His just judgment, He said: **Then which of the favors of your Lord will you deny?** And His saying: "Whoever is in the heavens and the earth asks Him every day. He is concerned." This is informing about His independence from everything other than Him and the need of creation for Him at all times, and that they ask Him with the tongues of their hearts and their words, and that every day He is concerned with a matter. He said: Al-A'mash, on the authority of Mujahid, on the authority of Ubaid bin Umair: **Every day He is engaged in a matter.** He said: **His concern is to answer a supplicant, give to a beggar, free a suffering person, or heal a sick person.**

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earth cannot do without Him. He gives life to the living and causes the dead to die, raises the young and frees the captive. He is the ultimate need of the righteous, their cry, and the ultimate complaint of their wrath. Ibn Abi Hatim said: My father narrated to us, Abu Al-Yaman Al-Himsi narrated to us, Jarir bin Uthman narrated to us on the authority of Suwaid bin Jabalah - he is Al-Fazari - who said: Your Lord is every day engaged in a matter, so He frees slaves, gives desires, and inflicts punishment.

Ibn Jarir said: Abdullah bin Muhammad bin Amr Al-Ghazi told me, Ibrahim bin Muhammad bin Yusuf Al-Faryabi told me, Amr bin Bakr Al-Sakaski told me, Al-Harith bin Abdah bin Rabah Al-Ghasani told us on the authority of his father, on the authority of Munib bin Abdullah bin Munib Al-Azdi, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, recited this verse:

Every day He is concerned with a matter. So we said: O Messenger of God, what is that matter? He said:

That He forgives a sin, relieves a distress, raises up a people and lowers others. Ibn Abi Hatim said: My father told us, Hisham bin Ammar and Sulayman bin Ahmad al-Wasiti told us: Al-Wazir bin Subaih al-Thaqafi Abu Ruh al-Dimashqi told us, and the chain of transmission is from Hisham. He said: I heard Yunus bin Maysarah bin Halis narrating on the authority of Umm al-Darda' on the authority of Abu al-Darda' on the authority of the Prophet, may God bless him and grant him peace, who said: "God, the Almighty, said: 'Every day He is concerned with a matter' - he said - of which His concern is to forgive a sin, relieve a distress, raise up a people and lower others." Ibn Asakir narrated it through various chains of transmission on the authority of Hisham bin Ammar, then he cited it from the hadith of Abu Hammam al-Walid bin Shuja' on the authority of al-Wazir bin Subaih. He said: Al-Walid bin Muslim directed us to it on the authority of Mutraf on the authority of al-Sha'bi on the authority of Umm al-Darda' on the authority of Abu al-Darda' on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. He said: The first is the correct one, meaning its first chain of transmission.

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27- And the Face of your Lord, Owner of

Majesty and Honor, will remain. The Face refers to His Essence and Existence. The meaning of this was explained in Surat Al-Baqarah. It was also said that the meaning of **The Face of your Lord will remain** is that His proof by which one draws near to Him will remain. Majesty means greatness, pride, and being deserving of praiseworthy attributes. It is said that something is *majestic* meaning great, and **I made it great** means I glorified it, and it is a noun from *jalla*. The meaning of **Owner of Honor** is that He is honored above everything that is not befitting of Him. It was also said that He is the Owner of Honor to His saints. The address in His statement **your Lord** is to the Prophet, may God bless him and grant him peace, or to everyone who is worthy of Him. The majority read **Owner of Majesty** as an attribute of the Face. Ubayy and Ibn Mas'ud read **Owner of Majesty** as an attribute of the Lord.

Tafsir al-Baghawi

27. **And there will remain the Face of your Lord, Owner of Majesty, Owner of Greatness and Pride, and Honor,** Honoring His prophets and saints with His kindness along with His Majesty and Greatness.

Tafsir al-Baidawi

27- **And the Face of your Lord will remain** Himself. Even if you were to examine the directions of existence and examine its aspects, you would find them all to be perishable in themselves, except for the Face of God, that is, the face that is closest to His direction. **Possessor of Majesty and Honor** Possessor of absolute independence and general bounty.

Surat Ar-Rahman: 28

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:28

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

28 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** God Almighty says: Then which of the favors of your Lord, O group of mankind and mankind, would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

The Almighty informs us that all the people of the earth will go and die together, and so will the people of the heavens, except for whom God wills, and nothing will remain except His Noble Face. The Lord, glory be to Him, does not die, rather He is the Ever-Living Who never dies. Qatada said: He informed us of what He created, then He informed us that all of that will perish. And in the well-known supplication: O Ever-Living, O Self-Sustaining, O Creator of the heavens and the earth, O Possessor of majesty and honor, there is no god but You, by Your mercy we seek help. Set right for us all our affairs, and do not leave us to ourselves for the blink of an eye, nor to any of Your creation.

Al-Sha'bi said: If you read **All that is on it will perish**, do not stop until you read **And the Face of your Lord, Owner of Majesty and Honor, will remain**. This verse is like the saying of God Almighty: **Everything will perish except His Face**. God Almighty described His noble Face in this verse as Owner of Majesty and Honor, meaning He is worthy of being revered and not disobeyed, and of being obeyed and not disobeyed, like His saying: **And be patient with those who call upon their Lord morning and evening, seeking His Face**. And like His saying, informing about those who give in charity: **We feed you only for the sake of God**. Ibn Abbas said: Owner of Majesty and Honor is the Owner of greatness and pride. When God Almighty informed about the equality of all the people of the earth in death, and that they will go to the Hereafter, and the Owner of Majesty and Honor will judge them with His just judgment, He said: **Then which of the favors of your Lord will you deny?** And His saying: "Whoever is in the heavens and the earth asks Him

every day. He is concerned." This is informing about His independence from everything other than Him and the need of creation for Him at all times, and that they ask Him with the tongues of their hearts and their words, and that every day He is concerned with a matter. He said: Al-A'mash, on the authority of Mujahid, on the authority of Ubaid bin Umair: **Every day He is engaged in a matter**. He said: **His concern is to answer a supplicant, give to a beggar, free a suffering person, or heal a sick person**.

Ibn Abi Nujayh narrated on the authority of Mujahid who said: Every day He answers the caller, relieves distress, responds to the needy, and forgives sins. Qatada said: The inhabitants of the heavens and the earth cannot do without Him. He gives life to the living and causes the dead to die, raises the young and frees the captive. He is the ultimate need of the righteous, their cry, and the ultimate complaint of their wrath. Ibn Abi Hatim said: My father narrated to us, Abu Al-Yaman Al-Himsi narrated to us, Jarir bin Uthman narrated to us on the authority of Suwaid bin Jabalah - he is Al-Fazari - who said: Your Lord is every day engaged in a matter, so He frees slaves, gives desires, and inflicts punishment.

Ibn Jarir said: Abdullah bin Muhammad bin Amr Al-Ghazi told me, Ibrahim bin Muhammad bin Yusuf Al-Faryabi told me, Amr bin Bakr Al-Sakaski told me, Al-Harith bin Abdah bin Rabah Al-Ghasani told us on the authority of his father, on the authority of Munib bin Abdullah bin Munib Al-Azdi, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, recited this verse: **Every day He is concerned with a matter**. So we said: O Messenger of God, what is that matter? He said: **That He forgives a sin, relieves a distress, raises up a people and lowers others**. Ibn Abi Hatim said: My father told us, Hisham bin Ammar and Sulayman bin Ahmad al-Wasiti told us: Al-Wazir bin Subaih al-Thaqafi Abu Ruh al-Dimashqi told us, and the chain of transmission is from Hisham. He said: I heard Yunus bin Maysarah bin Halis narrating on the authority of Umm al-Darda' on the authority of Abu al-Darda' on the authority of the Prophet, may God bless him and grant him peace, who said: "God, the Almighty, said: 'Every day He is concerned with a matter' - he said - of which His concern is to forgive a sin, relieve a distress, raise up a people and lower others." Ibn Asakir narrated it through various chains of transmission on the authority of Hisham bin Ammar, then he cited it from the hadith of Abu Hammam al-Walid bin Shuja' on the authority of al-Wazir bin Subaih. He said: Al-Walid bin Muslim directed us to it on the authority of Mutraf on the authority of al-Sha'bi on the authority of Umm al-Darda' on the authority of Abu al-Darda' on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. He said: The first is the correct one, meaning its first chain of transmission.

I said: It has been narrated as a suspended hadith, as Al-Bukhari suspended it with the formula of certainty, so he made it from the words of Abu Darda, and God knows best. Al-Bazzar said: Muhammad bin Al-Muthanna told us, Muhammad bin Al-Harith told us,

Muhammad bin Abdul Rahman bin Al-Baylamani told us, on the authority of his father, on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace: Every day He is in a matter. He said: **He forgives a sin and removes a distress.** Then Ibn Jarir said: Abu Kurayb told us, Ubayd God bin Musa told us, on the authority of Abu Hamza Al-Thamali, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, that God created a Preserved Tablet of white pearl, its covers are red rubies, its pen is light, its writing is light, and its width is between the heaven and the earth. Every day, he looks into it three hundred and sixty times, and with every look, He creates, gives life, causes death, honors, humiliates, and does whatever He wills.

Fath al-Qadir

28- Then which of the favors of your Lord would you deny? The reason for the blessing in the passing of creation is that death is the reason for the transfer to the abode of recompense and reward. Muqatil said: The reason for the blessing in the passing of creation is the equality between them in death, and with death the feet are leveled.

Tafsir al-Baghawi

28. Then which of the favors of your Lord would you deny?

Tafsir al-Baidawi

28- Then which of the favors of your Lord would you deny? That is, what we mentioned before about the Lord's permanence and the permanence of countless things that are on the verge of perishing and of grace, or what results from the perishing of everything of the return and eternal life and everlasting bliss.

Everyone in the heavens and the earth asks Him. Every day He is concerned with a matter.

Surat al-Rahman 55:29

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~~(al-Rahman 55:29)~~ Everyone in the heavens and the earth asks Him. Every day He is concerned with a matter.

29 - **Whoever is in the heavens and the earth asks Him** verbally or in a state, for what they need of strength for worship, provision, forgiveness, and other things **every day** at a time **He is concerned with a matter** that He reveals in accordance with what He has ordained in eternity of giving life and death, honor and humiliation, enrichment and destruction, answering a supplicant, giving to a supplicant, and other things.

Tafsir al-Suyuti

Tafsir al-Tabari

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, "He is asked by whoever is in the heavens and the earth. Every day He is concerned with something." Neither the people of the heavens nor the people of the earth can do without Him. He brings to life the living and causes the dead to die. He raises the young and humiliates the old. He is the one who asks for the needs of the righteous, the end of their complaints, and the one who cries out for report.

Muhammad bin Saad told us: My father told me: My uncle told me: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **Every day He is concerned with whatever is in the heavens and the earth asks Him**, meaning His servants ask Him for sustenance, death, and life. Every day He is concerned with whatever is in that.

And His saying, **Every day He is concerned with a matter**, means that God Almighty is concerned with the matter of His creation every day, so He relieves the distress of one who is distressed, raises up some people and lowers others, and other matters of His creation.

And the people of interpretation said something similar to what we said about that.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Yunus, on the authority of Khabbab and Al-A'mash, on the authority of Mujahid, on the authority of Ubaid bin Umair: **Every day He is engaged in a matter**. He said: He answers a supplicant, gives to a beggar, frees a prisoner, or heals a broken heart.

Ibn Bashar told us: Abu Ahmad told us: Sufyan told us, on the authority of Mansur, on the authority of Mujahid,

on the authority of Ubayd ibn Umair, regarding his statement, **Every day He is concerned with a matter**, he said: He frees the suffering, heals the sick, and answers the supplicant.

Ismail bin Israel told me: Ayoub bin Suwaid told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Mujahid, regarding his statement, **Every day He is occupied with a matter**, he said: It is His business to give to the beggar, release the afflicted, answer the caller, and heal the broken.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Every day He is concerned with a matter**, he said: Every day He answers the supplicant, relieves distress, responds to the needy, and forgives sins.

Ibn Abd al-A'la told us: Ibn Thaur told us, on the authority of Muammar, on the authority of al-A'mash, on the authority of Mujahid, on the authority of Ubayd ibn Umair: **Every day He is engaged in a matter**. He answers the supplicant, gives to the beggar, frees the oppressed, accepts the repentance of a people, and forgives.

Ibn Bashar told us: Marwan told us: Abu Al-Awam told us on the authority of Qatada: "He is asked by whoever is in the heavens and the earth. Every day He is concerned with a matter." He said: He creates something, causes someone to die, and brings about a matter.

Abdullah bin Muhammad bin Amr Al-Ghazi told me: Ibrahim bin Muhammad bin Yusuf Al-Faryabi told us: Amr bin Bakr Al-Sakaski told us: Al-Harith bin Abdah bin Rabah Al-Ghassani told us, on the authority of his father Abdah bin Rabah, on the authority of Munib bin Abdullah Al-Azdi, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, recited this verse: **Every day He is concerned with a matter**. We said: O Messenger of God, what is that matter? He said: **He forgives sins, relieves distress, raises some people and lowers others**.

Abu Kurayb told us: Ubayd God bin Musa told us, on the authority of Abu Hamza al-Thamali, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: God created a Preserved Tablet of white pearl, its two covers are red rubies, its pen is light and its writing is light, its width is between the heaven and the earth, and he looks into it three hundred and sixty times every day, and with every look he creates, gives life and causes death, honors and humiliates, and does what he wills.

Tafsir al-Qurtubi

The Almighty says, **Whoever is in the heavens and the earth asks Him**. It was said that the meaning is that whoever is in the heavens asks Him for mercy and whoever is on the earth asks Him for provision. Ibn

Abbas and Abu Salih said that the people of the heavens ask Him for forgiveness and they do not ask Him for provision, and the people of the earth ask for both of them. Ibn Jurayj said that the angels ask for provision for the people of the earth, so both requests are from the people of the heavens and the people of the earth for the people of the earth. In the hadith: Among the angels is an angel with four faces: one face like a human's face and he asks God for provision for the children of Adam; one face like a lion's face and he asks God for provision for the wild beasts; one face like a bull's face and he asks God for provision for the cattle; and one face like an eagle's face and he asks God for provision for the birds. Ibn Ata' said: They asked him for the strength to worship Him. **Every day He is concerned with a matter.** This is a new statement, and **every day** is an adverbial phrase because of His saying **in a matter** or an adverbial phrase for asking. Then He begins, **He is concerned with a matter.** Abu al-Darda' **may God be pleased with him** narrated that the Prophet (blessings and peace of God be upon him) said:

Every day He is in a matter. He said: **It is His business to forgive a sin, relieve distress, raise up a people and lower others.** And "On the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace, regarding the statement of God Almighty: "Every day He is in a matter" He forgives a sin, removes distress, and answers the supplicant." And it was said: **It is His business to give life and cause death, to honor and humiliate, to provide for and withhold.** And it was said: He meant His business in the two days of this world and the Hereafter. Ibn Bahr said: All of time is two days, one of them is the duration of the days of this world and the other is the Day of Resurrection. So His business, glory be to Him, in the days of this world is trial and testing by commanding and forbidding, giving life and causing death, giving and withholding. And His business on the Day of Resurrection is recompense and accounting, reward and punishment. And it was said that what is meant by that is telling about His business in every day of the days of this world, and this is the apparent meaning. In the language, *business* means a great matter, and the plural is *businesses*. What is meant by *business* here is the plural, like the statement of God Almighty: **Then He brings you forth as a child.** And Al-Kalbi said: **It is His business to drive destinies to their appointed times.** And Amr ibn Maymun said regarding the statement of God Almighty: **Every day He is in a matter:** "It is His business to He causes the living to die, and settles in the wombs whom He wills, and He honors the lowly and humiliates the honorable. One of the princes asked his minister about the verse: **Every day He is concerned with a matter**, but he did not understand its meaning, so he asked him to wait until the next day. He went home sadly, and a black slave of his said to him: **What is the matter with you?** So he told him. The minister said to him: **Go back to the prince, and I will interpret it for him.** So he called him and said: "O prince, His affair is that He merges night into day and merges day into night. He brings forth the living from the dead and brings forth the dead from the living. He heals the sick and makes the healthy sick. He tests the healthy and heals the afflicted. He honors the lowly and humiliates the honorable. He impoverishes the

rich and enriches the poor." The minister said to him: **You have relieved me, so may God relieve you.** Then he ordered the minister's clothes to be taken off and the slave dressed in them. The youth said: **O my master, this is from the affair of God Almighty.** On the authority of Abdullah bin Tahir: that he called Al-Hussein bin Al-Fadl and said to him: Three verses are unclear to me, so I have asked you to explain them to me: The Almighty's saying, "So he became among the regretful," and it is authentically stated that regret is repentance. His saying, **Every day he is concerned with a matter**, and it is authentically stated that the pen has dried up regarding what will happen until the Day of Resurrection. His saying, **And that man can have nothing but what he strives for**, so what about the multiples? He said: Al-Hussein said: It is possible that regret does not constitute repentance in that nation and that it constitutes repentance in this nation because God, the Almighty, has given this nation special characteristics that no other nation shares with them. It was said that Cain's regret was not for killing Abel, but for carrying his child. As for His saying, **Every day he is concerned with a matter**, these are matters that he expresses, not matters that he initiates. As for His saying, **And that man can have nothing but what he strives for**, its meaning is that he can have nothing but what he strives for as justice, and I have the right to reward him with one thousand as an excess. Abdullah stood up, kissed his head, and permitted his tax.

Tafsir Ibn Kathir

The Almighty informs us that all the people of the earth will go and die together, and so will the people of the heavens, except for whom God wills, and nothing will remain except His Noble Face. The Lord, glory be to Him, does not die, rather He is the Ever-Living Who never dies. Qatada said: He informed us of what He created, then He informed us that all of that will perish. And in the well-known supplication: O Ever-Living, O Self-Sustaining, O Creator of the heavens and the earth, O Possessor of majesty and honor, there is no god but You, by Your mercy we seek help. Set right for us all our affairs, and do not leave us to ourselves for the blink of an eye, nor to any of Your creation. Al-Sha'bi said: If you read **All that is on it will perish**, do not stop until you read **And the Face of your Lord, Owner of Majesty and Honor, will remain.** This verse is like the saying of God Almighty: **Everything will perish except His Face.** God Almighty described His noble Face in this verse as Owner of Majesty and Honor, meaning He is worthy of being revered and not disobeyed, and of being obeyed and not disobeyed, like His saying: **And be patient with those who call upon their Lord morning and evening, seeking His Face.** And like His saying, informing about those who give in charity: **We feed you only for the sake of God.** Ibn Abbas said: Owner of Majesty and Honor is the Owner of greatness and pride. When God Almighty informed about the equality of all the people of the earth in death, and that they will go to the Hereafter, and the Owner of Majesty and Honor will judge them with His just judgment, He said: **Then which of the favors of your Lord will you deny?** And His saying:

Everyone in the heavens and the earth asks Him. Every day He is concerned with a matter.

“Whoever is in the heavens and the earth asks Him every day. He is concerned.” This is informing about His independence from everything other than Him and the need of creation for Him at all times, and that they ask Him with the tongues of their hearts and their words, and that every day He is concerned with a matter. He said: Al-A'mash, on the authority of Mujahid, on the authority of Ubaid bin Umair: **Every day He is engaged in a matter.** He said: **His concern is to answer a supplicant, give to a beggar, free a suffering person, or heal a sick person.**

Ibn Abi Nujayh narrated on the authority of Mujahid who said: Every day He answers the caller, relieves distress, responds to the needy, and forgives sins. Qatada said: The inhabitants of the heavens and the earth cannot do without Him. He gives life to the living and causes the dead to die, raises the young and frees the captive. He is the ultimate need of the righteous, their cry, and the ultimate complaint of their wrath. Ibn Abi Hatim said: My father narrated to us, Abu Al-Yaman Al-Himsi narrated to us, Jarir bin Uthman narrated to us on the authority of Suwaid bin Jabalah - he is Al-Fazari - who said: Your Lord is every day engaged in a matter, so He frees slaves, gives desires, and inflicts punishment.

Ibn Jarir said: Abdullah bin Muhammad bin Amr Al-Ghazi told me, Ibrahim bin Muhammad bin Yusuf Al-Faryabi told me, Amr bin Bakr Al-Sakaski told me, Al-Harith bin Abdah bin Rabah Al-Ghasani told us on the authority of his father, on the authority of Munib bin Abdullah bin Munib Al-Azdi, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, recited this verse: **Every day He is concerned with a matter.** So we said: O Messenger of God, what is that matter? He said: **That He forgives a sin, relieves a distress, raises up a people and lowers others.** Ibn Abi Hatim said: My father told us, Hisham bin Ammar and Sulayman bin Ahmad al-Wasiti told us: Al-Wazir bin Subaih al-Thaqafi Abu Ruh al-Dimashqi told us, and the chain of transmission is from Hisham. He said: I heard Yunus bin Maysarah bin Halis narrating on the authority of Umm al-Darda' on the authority of Abu al-Darda' on the authority of the Prophet, may God bless him and grant him peace, who said: “God, the Almighty, said: ‘Every day He is concerned with a matter’ - he said - of which His concern is to forgive a sin, relieve a distress, raise up a people and lower others.” Ibn Asakir narrated it through various chains of transmission on the authority of Hisham bin Ammar, then he cited it from the hadith of Abu Hammam al-Walid bin Shuja' on the authority of al-Wazir bin Subaih. He said: Al-Walid bin Muslim directed us to it on the authority of Mutraf on the authority of al-Sha'bi on the authority of Umm al-Darda' on the authority of Abu al-Darda' on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. He said: The first is the correct one, meaning its first chain of transmission.

I said: It has been narrated as a suspended hadith, as Al-Bukhari suspended it with the formula of certainty, so he made it from the words of Abu Darda, and God knows best. Al-Bazzar said: Muhammad bin

Al-Muthanna told us, Muhammad bin Al-Harith told us, Muhammad bin Abdul Rahman bin Al-Baylamani told us, on the authority of his father, on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace: Every day He is in a matter. He said: **He forgives a sin and removes a distress.** Then Ibn Jarir said: Abu Kurayb told us, Ubayd God bin Musa told us, on the authority of Abu Hamza Al-Thamali, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, that God created a Preserved Tablet of white pearl, its covers are red rubies, its pen is light, its writing is light, and its width is between the heaven and the earth. Every day, he looks into it three hundred and sixty times, and with every look, He creates, gives life, causes death, honors, humiliates, and does whatever He wills.

29- Whoever is in the heavens and the earth asks Him meaning they all ask Him because they are in need of Him and none of them can do without Him. Abu Salih said: The people of the heavens ask Him for forgiveness but not provision, and the people of the earth ask Him for both things. Muqatil said: The people of the earth ask Him for provision and forgiveness, and the angels also ask for provision and forgiveness for them. Ibn Jurayj said the same. It was also said that they ask Him for mercy. Qatadah said: Neither the people of the heavens nor the earth can do without Him. The gist is that every one of His creatures asks Him, by word or deed, for what they ask for of the good of the two abodes or of one of them. **Every day He is concerned with a matter** is the accusative of *every* by the stability implied in the report. The meaning is: He, glory be to Him, is concerned with a matter at every time. *Day* refers to the time, and **the matter** is the command. Among His matters, glory be to Him, is giving the people of the heavens and the earth what they ask of Him, despite their differing needs and varying purposes. The commentators said: It is His nature to give life and cause death, to provide for and to make poor, to honor and to humiliate, to sicken and to heal, to give and to withhold, to forgive and to punish, and other countless things. It was said that what is meant by the aforementioned day is the day of this world and the day of the hereafter. Ibn Bahr said: All of time is two days: one is the duration of the days of this world, and the other is the Day of Resurrection. It was also said that what is meant is every day of the days of this world.

Tafsir al-Baghawi

29. Whoever is in the heavens and the earth asks Him, from angels, humans, and jinn. Qatada said, **The people of the heavens and the earth cannot do without Him.** Ibn Abbas said, **The people of the heavens ask Him for forgiveness, and the people of the earth ask Him for mercy [and provision, repentance, and forgiveness].** Muqatil said, **The people of the earth ask Him for provision and forgiveness, and the angels also ask Him for provision and forgiveness for them.**

“Every day He has a matter to do.” Muqatil said: It was revealed about the Jews when they said that God does

not decree anything on the Sabbath.

The commentators said: It is His nature to give life and death, to provide sustenance, to honor some people and humiliate others, to heal the sick, to free the suffering and relieve the distressed, to answer the supplicant, to give to the beggar, to forgive sins, and to countless other actions and to bring about in His creation whatever He wills.

Abu Saeed Ahmad bin Ibrahim Al-Sharahi told us, Ahmad bin Muhammad bin Ibrahim Al-Tha'labi told us, Abu Bakr Muhammad bin Ahmad bin Abdus Al-Muzaki told us - by dictation - Abu Hamid Ahmad bin Muhammad bin Yahya Al-Bazzar told us, Yahya bin Al-Rabi' Al-Makki told us, Sufyan bin Uyaynah told us, Abu Hamza Al-Thamali told us, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas, who said: Among what God, the Almighty, created is a tablet of white pearl, its two covers are red rubies, its pen is light and its writing is light. God, the Almighty, looks at it three hundred and sixty times every day, creating and providing, giving life and causing death, honoring and humiliating, and God does what He wills. This is what He says: **Every day He is concerned with a matter.**

Sufyan ibn Uyaynah said: All of time with God is two days, one of which is the duration of the days of this world and the other is the Day of Resurrection. The affair that He is in on the day, which is the duration of this world, is informing of commands and prohibitions, giving life and death, giving and withholding. The affair of the Day of Resurrection is recompense and accounting, reward and punishment.

It was said: His affair, may He be glorified, is that three armies emerge every day and night: an army from the loins of the fathers to the wombs of the mothers, an army from the wombs to the world, and an army from the world to the graves. Then they all travel to God Almighty.

Al-Husayn ibn al-Fadl said: It is the transfer of destinies to their appointed times. Abu Sulayman al-Darani said about this verse: Every day is a new day for the slaves.

29- He is asked by whoever is in the heavens and the earth for they are in need of Him in their selves, their attributes, and everything else that concerns them, and what is meant by asking is what indicates the need to obtain something in their selves and attributes, whether it is spoken or otherwise. **Every day He is concerned with a matter** Every time He speaks to people and determines conditions based on what He has previously decreed. In the hadith: **His concern is to forgive sins, relieve distress, raise up some people, and lower others.** This is a refutation of the Jews' claim that God does not decree anything on the Sabbath.

Surat Ar-Rahman: 30

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:30

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

30 - **Then which of the favors of your Lord would you deny?**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** God Almighty says: Then which of the favors of your Lord, O group of jinn and mankind, which He has bestowed upon you, by directing you to what is in your best interests and by what He knows better than you, by turning you over to what is most beneficial for you, would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

The Almighty informs us that all the people of the earth will go and die together, and so will the people of the heavens, except for whom God wills, and nothing will remain except His Noble Face. The Lord, glory be to Him, does not die, rather He is the Ever-Living Who never dies. Qatada said: He informed us of what He created, then He informed us that all of that will perish. And in the well-known supplication: O Ever-Living, O Self-Sustaining, O Creator of the heavens and the earth, O Possessor of majesty and honor, there is no god but You, by Your mercy we seek help. Set right for us all our affairs, and do not leave us to ourselves for the blink of an eye, nor to any of Your creation. Al-Sha'bi said: If you read **All that is on it will perish**, do not stop until you read **And the Face of your Lord, Owner of Majesty and Honor, will remain**. This verse is like the saying of God Almighty: **Everything will perish except His Face**. God Almighty described His noble Face in this verse as Owner of Majesty and Honor, meaning He is worthy of being revered and not disobeyed, and of being obeyed and not disobeyed, like His saying: **And be patient with those who call upon their Lord morning and evening, seeking His Face**. And like His saying, informing about those who give in charity: **We feed you only for the sake of God**. Ibn Abbas said: Owner of Majesty and Honor is the Owner of greatness and pride. When God Almighty informed about the equality of all the people of the earth in death, and that they will go to the Hereafter, and the Owner of Majesty and Honor will judge them

with His just judgment, He said: **Then which of the favors of your Lord will you deny?** And His saying: "Whoever is in the heavens and the earth asks Him every day. He is concerned." This is informing about His independence from everything other than Him and the need of creation for Him at all times, and that they ask Him with the tongues of their hearts and their words, and that every day He is concerned with a matter. He said: Al-A'mash, on the authority of Mujahid, on the authority of Ubaid bin Umair: **Every day He is engaged in a matter**. He said: **His concern is to answer a supplicant, give to a beggar, free a suffering person, or heal a sick person**.

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Ibn Jarir said: Abdullah bin Muhammad bin Amr Al-Ghazi told me, Ibrahim bin Muhammad bin Yusuf Al-Faryabi told me, Amr bin Bakr Al-Sakaski told me, Al-Harith bin Abdah bin Rabah Al-Ghasani told us on the authority of his father, on the authority of Munib bin Abdullah bin Munib Al-Azdi, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, recited this verse: **Every day He is concerned with a matter**. So we said: O Messenger of God, what is that matter? He said: **That He forgives a sin, relieves a distress, raises up a people and lowers others**. Ibn Abi Hatim said: My father told us, Hisham bin Ammar and Sulayman bin Ahmad al-Wasiti told us: Al-Wazir bin Subaih al-Thaqafi Abu Ruh al-Dimashqi told us, and the chain of transmission is from Hisham. He said: I heard Yunus bin Maysarah bin Halis narrating on the authority of Umm al-Darda' on the authority of Abu al-Darda' on the authority of the Prophet, may God bless him and grant him peace, who said: "God, the Almighty, said: 'Every day He is concerned with a matter' - he said - of which His concern is to forgive a sin, relieve a distress, raise up a people and lower others." Ibn Asakir narrated it through various chains of transmission on the authority of Hisham bin Ammar, then he cited it from the hadith of Abu Hammam al-Walid bin Shuja' on the authority of al-Wazir bin Subaih. He said: Al-Walid bin Muslim directed us to it on the authority of Mutraf on the authority of al-Sha'bi on the authority of Umm al-Darda' on the authority of Abu al-Darda' on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. He said: The first is the correct one, meaning its first chain of transmission.

I said: It has been narrated as a suspended hadith, as Al-Bukhari suspended it with the formula of certainty,

so he made it from the words of Abu Darda, and God knows best. Al-Bazzar said: Muhammad bin Al-Muthanna told us, Muhammad bin Al-Harith told us, Muhammad bin Abdul Rahman bin Al-Baylamani told us, on the authority of his father, on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace: Every day He is in a matter. He said: **He forgives a sin and removes a distress.** Then Ibn Jarir said: Abu Kurayb told us, Ubayd God bin Musa told us, on the authority of Abu Hamza Al-Thamali, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, that God created a Preserved Tablet of white pearl, its covers are red rubies, its pen is light, its writing is light, and its width is between the heaven and the earth. Every day, he looks into it three hundred and sixty times, and with every look, He creates, gives life, causes death, honors, humiliates, and does whatever He wills.

Fath al-Qadir

30- Then which of the favors of your Lord would you deny? For the diversity of His affairs in managing His servants is a blessing that cannot be denied. And it is not easy for a denier to deny it.

Tafsir al-Baghawi

30. Then which of the favors of your Lord would you deny?

Tafsir al-Baidawi

30- Then which of the favors of your Lord would you deny? That is, what your question helps with and what comes out for you from a place of nothingness from time to time.

Surat Ar-Rahman: 31

We will attend to you, O mankind and jinn.

Surat al-Rahman 55:31

We will attend to you, O mankind and jinn.

Tafsir al-Jalalayn

31 - **We will attend to you** We will intend to account for you **O you two heavy burdens** mankind and jinn

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in their recitation of His statement, **We will attend to you, O two heavy things**. The majority of the reciters of Medina and Basra, and some of the Meccans, recited it as **We will attend to you** with a *nun*. The majority of the reciters of Kufa recited it as **We will attend to you** with a *ya* and a fat-ha, in response to His statement, **He who is in the heavens and the earth asks Him**. He did not say, **He who is in the heavens asks Us**. So follow the good, scholar.

The correct thing to say about this, in our view, is that they are two well-known readings with similar meanings, so whichever one the reader recites, he is correct.

As for its interpretation: It is a threat and warning from God to His servants, like the saying of the speaker who threatens and warns others, but has no business to distract him from His punishment: **I will devote myself to you, and I will devote myself to you, and I will devote myself to you**, meaning: I will strive to deal with your matter and punish you. And the speaker who has no business may say: **You have devoted yourself to me, and you have devoted yourself to cursing me**, meaning you have taken up and turned to it. And likewise His statement, may His praise be exalted, **We will devote ourselves to you**, we will hold you to account and take action in your matter, O mankind and jinn, so we will punish the people of disobedience and reward the people of obedience.

And the people of interpretation said something similar to what we said about that.

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **We will be free for you, O two heavy burdens**, he said: It is a warning from God for worship, and God is not busy while He is free.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada that he recited: **We will attend to you, O two heavy burdens**. He said: God has drawn near to His creation.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Juwaybir, on the authority of Ad-Dahhak: **We will attend to you, O two heavy burdens**. He said: A threat. It is possible that the

meaning of that is directed to: We will attend to you from what We promised you and what We promised you of reward and punishment.

Tafsir al-Qurtubi

The Almighty's saying: **We will devote ourselves to you, O two heavy burdens**. It is said: **I have devoted myself to work**, meaning I have devoted myself to such-and-such, and I have devoted myself to such-and-such, meaning I have expended it. God Almighty has no work from which He will be emptied. Rather, the meaning is: We will intend to punish you or hold you to account. This is a threat and a warning to them, as someone says to someone he wants to threaten: **If I devote myself to you**, meaning I intend you. And **I have devoted myself to you** means *intended*. Ibn al-Anbari recited in something like this to Jarir:

Now that you have finished with Namir, this is when I was a torment to her

He wants and I intended and also said and Al-Nahhas recited to him:

I went to the slave chained in the ring

In the hadith:

"When the Prophet, may God bless him and grant him peace, pledged allegiance to the Ansar on the night of Aqaba, Satan shouted, 'O people of Jabajib, this is a reprehensible person who pledges allegiance to Banu Qaylah to fight you.' The Prophet, may God bless him and grant him peace, said, 'This is the enemy of Aqaba. By God, O enemy of God, I will devote myself to you.'" That is, I intend to nullify your matter. This is the choice of Al-Qutbi, Al-Kisa'i, and others. It was said that God Almighty promised for piety and threatened for immorality. Then He said, **We will devote ourselves to you** from what We promised you and will bring each one to what We promised him, meaning I swear that and devote myself to it. This was said by Al-Hasan, Muqatil, and Ibn Zayd. Abdullah and Abi read **We will devote ourselves to you**. Al-A'mash and Ibrahim read **We will devote ourselves to you** with a damma on the *ya*' and a fatha on the *ra*', for what the agent is not named. Ibn Shihab and Al-A'raj read **We will devote ourselves to you** with a fatha on the noon and the *ra*'. Al-Kisa'i said: It is the language of Tamim, they say **fargh yafrugh** and it was also said **fargh yafrugh** and Hubayrah narrated them both from Hafs from Asim. It was narrated from Isa Al-Thaqafi **We will devote ourselves to you** with a kasra on the noon and a fatha on the *ra*'. Hamzah and Al-Kisa'i read **We will devote ourselves to you** with a *ya*', while the rest read with a *nun*. It is the language of Tihamah. The two thaqalayn, the jinn and mankind, were named thus because of their great importance in comparison to what is on the earth other than them because of the obligation. It was said that they were named thus because they are a burden on the earth, the living and the dead. God the Most High said: **And the earth will bring forth its burdens**. From this is their saying **Give him his burden** or *weight*. Some of the scholars of semantics said:

Everything that has a measure and weight in which it competes is a burden. And from this, ostrich eggs are called *thaqal* because the one who finds them and the one who hunts them rejoice when they get hold of them. And Ja'far al-Sadiq said: They were called *thaqalayn* because they are burdened with sins. And he said: **We will be at your disposal** so he made the plural, then he said: **O you two thaqalayn** because they are two groups and each group is a plural. And likewise the saying of the Most High: **O company of jinn and mankind, if you are able** and he did not say **If you both are able** because they are two groups in the state of plural like the saying of the Most High: **Then they will be two groups disputing** and **These two are opponents who have disputed about their Lord**. And if he had said: We will be at your disposal and said: **If you both are able** it would have been permissible. And the people of Ash-Sham read **O you two thaqalayn** with a damma on the ha', the rest with a fatha on it, and it has been mentioned previously.

Question: This Surah, Al-Ahqaf, and **Say, 'It has been revealed'** are evidence that the jinn are addressed, charged, commanded, forbidden, rewarded, and punished just like humans, whether their believers are like their believers or their disbelievers are like their disbelievers. There is no difference between us and them in any of this.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas regarding the verse: **We will be free for you, O two heavy things**, he said: It is a threat from God to His servants, and God has no business while He is free. Ad-Dahhak said the same: This is a threat. Qatadah said: Free time has come from God for His creation. Ibn Jurayj said: **We will be free for you**, meaning We will judge for you. Al-Bukhari said: We will hold you to account, and nothing will distract Him from anything else. It is well-known in the speech of the Arabs. It is said: **I will be free for you, and I have no business**, meaning: I will catch you by surprise. God Almighty said: **O two heavy things**, the two heavy things are mankind and jinn, as stated in the Sahih: **And everything hears it except the two heavy things**. In another narration: **Except mankind and jinn**. In the hadith of the Trumpet: **The two heavy things are mankind and jinn**. "Then which of the favors of your Lord will you deny?" Then the Almighty said: "O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority." That is, you cannot escape from the command and decree of God, rather He surrounds you. You are not able to escape His decree nor escape His decree over you. Wherever you go, He surrounds you. This is in the place of gathering. The angels surround the creation in seven rows on each side, so no one will be able to go **except by authority**. That is, except by the command of God. "On that Day, man will say, 'Where is the escape?' No! There is no burden. To your Lord, that Day, is the final settlement."

God the Almighty said: "And those who have earned evil deeds will be recompensed with the like thereof,

and humiliation will cover them. They will have from God no protector. It is as if pieces of the night, which are quite dark, had covered their faces. Those are the companions of the Fire; they will abide therein eternally." That is why God the Almighty said: **He will send upon you both a flame of fire and molten copper, and you will not be aided**. Ali bin Abi Talha said on the authority of Ibn Abbas: *Shawaaz* means the flame of fire." Saeed ibn Jubayr said on the authority of Ibn Abbas: *Shawaaz* means the smoke. Mujahid said: **It is the green, intermittent flame**. Abu Salih said: *Shawaaz* is the flame above the fire and below the smoke." Ad-Dahhak said: **Shawaaz of fire** means a torrent of fire. God the Almighty said: **And copper**, Ali bin Abi Talha said on the authority of Ibn Abbas: **And copper** is the smoke of the fire. A similar narration was narrated on the authority of Abu Salih, Saeed ibn Jubayr, and Abu Sinan. Ibn Jarir said: **The Arabs call smoke copper, with a damma or kasra on the "nun**, and the reciters agree on the damma. Among the meanings of copper is the statement of Nabigha Ja'dah:

It shines like the light of a burning lamp, in which God has not placed any copper.

Meaning smoke, that's what he said. Al-Tabarani narrated on the authority of Juwaybir on the authority of Al-Dahhak that Nafi' bin Al-Azraq asked Ibn Abbas about Al-Shawaz, and he said: It is the flame that has no smoke with it. So he asked him for evidence for that from the language, and he recited to him the words of Umayyah bin Abi Al-Salt about Hassan:

Is there anyone who can tell Hassan on my behalf that the flock is creeping towards Ukaz?

Wasn't your father among us a slave girl, a skilled guard?

A Yemeni who keeps pulling the bellows and constantly blowing the flames of the flames

He said: You are right. What is copper? He said: It is smoke without a flame. He said: Do the Arabs know it? He said: Yes. Haven't you heard Nabigha of Banu Dhubyah say:

It shines like the light of a burning lamp, in which God has not placed any copper.

Mujahid said: The yellow copper will be melted and poured over their heads. Qatadah said the same. Ad-Dahhak said: And copper is a torrent of copper. The meaning according to each opinion is that if you were to flee on the Day of Resurrection, the angels and the guards would turn you back by sending flames of fire and molten copper upon you so that you would return. For this reason, He said: "So do not seek help. * Which of the favors of your Lord would you deny?"

Fath al-Qadir

31- We will devote ourselves to you, O two heavy burdens. This is a severe threat from God, the Most High, to the jinn and mankind. Al-Zajaj, Al-Kisa'i, Ibn Al-A'rabi, and Abu Ali Al-Farisi said: "The emptiness here does not mean emptiness from work, but rather its interpretation is the intention: that is, We will intend to hold you accountable." Al-Wahidi, quoting the

Surat Ar-Rahman: 31

We will attend to you, O mankind and jinn.

commentators, said: "This is a threat from Him, the Most High, to His servants. From this is the saying of the one who wants to threaten him: Then I will devote myself to you," meaning I intend to intend you. *Devoted* comes with the meaning of *intended*. Ibn Al-Anbari recited the words of the poet:

Now that I have finished with Namir, this is when I was a torment to him

He wants and I intended, and Al-Nahas recited the poet's saying:

I went to the slave chained in the ring

Meaning, it was said that God, the Exalted, promised for piety and threatened for disobedience. Then He said: **We will surely complete for you what We promised you and will bring each one to what We promised him.** Al-Hasan, Muqatil, and Ibn Zayd said the same. The speech is by way of example. The majority read *sanfarag* with a noon and a damma on the ra'. Hamzah and Al-Kisa'i read it with a fatha over the ra' and a damma over the ra': meaning, God will complete. Al-A'raj read it with a noon and a fatha over the ra'. Al-Kisa'i said: It is the language of Tamim. Isa Al-Thaqafi read it with a kasra over the noon and a fatha over the ra'. Al-A'mash and Ibrahim read it with a damma over the ya' and a fatha over the ra' in the passive voice. The jinn and mankind were called *thaqalayn* **those two burdens** due to their great importance in comparison to other animals on earth. It was said that they were called this because they are a burden on the earth, living and dead, as in His statement: **And the earth will bring forth its burdens.** Ja'far Al-Sadiq said: They were called *thaqalayn* because they are burdened with sins. The plural in His statement **for you**. Then he said: **The verse of the two burdens** is because they are two groups, and each group is a plural. The majority read **O Thaqalayn** with a fat-ha on the ha', while the people of Ash-Sham read it with a damma.

Tafsir al-Baghawi

31. **We will devote ourselves to you**, Hamza and Al-Kisa'i read: **We will devote ourselves to you**, with a *ya* because of His saying: **He is asked by whoever is in the heavens and the earth**, "And the Face of your Lord will remain," **And to Him belongs the neighborhood**, so he followed the report.

Others read it with the letter *nun*, and what is meant by it is not freeing oneself from one occupation, because God Almighty is not distracted by one matter from another, but rather it is a threat from God Almighty [to creation] of accountability, like the saying of the one who says, **I will devote myself to you**, and I have no occupation. This is the saying of Ibn Abbas and Al-Dahhak, and this freeing up is good because the matter was mentioned previously.

Others said: Its meaning is: We will approach you after leaving and delaying and we will take action on your matter, like someone saying to someone who has

nothing to do: You are free for me.

Some of them said: God promised the people of piety and threatened piety and threatened the people of immorality, then He said: We will complete for you what We promised you and informed you of, so we will hold you to account and reward you and fulfill for you what We promised you, so that is completed and completed, and this is what Al-Hasan and Muqatil held.

O you two heavy things, meaning the jinn and mankind, they are called two heavy things because they are a burden on the earth, both the living and the dead. God Almighty said: **And the earth will cast forth its burdens, Al-Zalzalah 2.** Some of the scholars of semantics said: Everything that has a value and weight in which it competes is a burden. The Prophet, may God bless him and grant him peace, said: "I am leaving among you two heavy things: the Book of God and my family," so he made them two heavy things out of respect for their value.

Jaafar bin Muhammad Al-Sadiq said: The jinn and mankind were called Thaqalayn because they are burdened with sins.

31- **We will devote ourselves to you, O two heavy things.** That is, We will devote ourselves to your reckoning and recompense, and that will be on the Day of Resurrection, for the Almighty does not do anything on that Day except for Him. It was said that it is a threat borrowed from your saying to the one you threaten, **I will devote myself to you.** For the one who devotes himself to something is stronger and more diligent in it. Hamzah and Al-Kisa'i read it with the letter *ya* and it was read **We will go to you**, meaning, **We will come to you.** "The two heavy things" are mankind and jinn, and they were called that because of their weight on the earth, or because of the seriousness of their opinion and their status, or because they are burdened by adaptation.

Surat al-Rahman 55:32

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

32 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?**: Then which of the favors of your Lord, O group of mankind and mankind, which He bestowed upon you of His reward for those who obey Him and His punishment for those who disobey Him, would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas regarding the verse: **We will be free for you, O two heavy things**, he said: It is a threat from God to His servants, and God has no business while He is free. Ad-Dahhak said the same: This is a threat. Qatadah said: Free time has come from God for His creation. Ibn Jurayj said: **We will be free for you**, meaning We will judge for you. Al-Bukhari said: We will hold you to account, and nothing will distract Him from anything else. It is well-known in the speech of the Arabs. It is said: **I will be free for you, and I have no business**, meaning: I will catch you by surprise. God Almighty said: **O two heavy things**, the two heavy things are mankind and jinn, as stated in the Sahih: **And everything hears it except the two heavy things**. In another narration: **Except mankind and jinn**. In the hadith of the Trumpet: **The two heavy things are mankind and jinn**. "Then which of the favors of your Lord will you deny?" Then the Almighty said: "O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority." That is, you cannot escape from the command and decree of God, rather He surrounds you. You are not able to escape His decree nor escape His decree over you. Wherever you go, He surrounds you. This is in the place of gathering. The angels surround the creation in seven rows on each side, so no one will be able to go **except by authority**. That is, except by the command of God. "On that Day, man will say, 'Where is the escape?' No! There is no burden. To your Lord, that Day, is the final settlement."

God the Almighty said: "And those who have earned evil deeds will be recompensed with the like thereof, and humiliation will cover them. They will have from God no protector. It is as if pieces of the night, which are quite dark, had covered their faces. Those are the companions of the Fire; they will abide therein eternally." That is why God the Almighty said: **He will send upon you both a flame of fire and molten copper, and you will not be aided**. Ali bin Abi Talha said on the authority of Ibn Abbas: *Shawaaz* means the flame of fire." Saeed ibn Jubayr said on the authority of Ibn Abbas: *Shawaaz* means the smoke. Mujahid said: **It is the green, intermittent flame**. Abu Salih said: *Shawaaz* is the flame above the fire and below the smoke." Ad-Dahhak said: **Shawaaz of fire** means a torrent of fire. God the Almighty said: **And copper**, Ali bin Abi Talha said on the authority of Ibn Abbas: **And copper** is the smoke of the fire. A similar narration was narrated on the authority of Abu Salih, Saeed ibn Jubayr, and Abu Sinan. Ibn Jarir said: **The Arabs call smoke copper, with a damma or kasra on the "nun**, and the reciters agree on the damma. Among the meanings of copper is the statement of Nabigha Ja'dah:

It shines like the light of a burning lamp, in which God has not placed any copper.

Meaning smoke, that's what he said. Al-Tabarani narrated on the authority of Juwaybir on the authority of Al-Dahhak that Nafi' bin Al-Azraq asked Ibn Abbas about Al-Shawaz, and he said: It is the flame that has no smoke with it. So he asked him for evidence for that from the language, and he recited to him the words of Umayyah bin Abi Al-Salt about Hassan:

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Mujahid said: The yellow copper will be melted and poured over their heads. Qatada said the same. Ad-Dahhak said: And copper is a torrent of copper. The meaning according to each opinion is that if you were to flee on the Day of Resurrection, the angels and the guards would turn you back by sending flames of fire and molten copper upon you so that you would return. For this reason, He said: "So do not seek help. * Which of the favors of your Lord would you deny?"

Fath al-Qadir

32- **Then which of the favors of your Lord would you deny?** Among them are the blessings contained in this threat, such as the fact that it deters the wrongdoer from his wrongdoing, and increases the goodness of the doer of good, and this is a reason for winning the

Surat Ar-Rahman: 32

Then which of the favors of your Lord would you deny?

bliss of the Hereafter, which is bliss in reality.

Tafsir al-Baghawi

32. "Then which of the favors of your Lord would you deny?"

32- Then which of the favors of your Lord would you deny?"

Surat al-Rahman 55:33

O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority.

Tafsir al-Jalalayn

33 - **O company of jinn and mankind, if you are able to pass** go out **from the regions** of the regions **of the heavens and the earth, then pass** a command to make it impossible **you will not pass except by authority** by force, and you have no power to do that.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass.** The people of interpretation differed in the interpretation of His statement, **If you are able to pass.** Some of them said: The meaning for you is: If you are able to pass beyond the edges of the heavens and the earth and defeat your Lord so that He is not able to overcome you, then pass through that, for you will not pass through it except with authority from your Lord. They said: Rather, this is a statement that will be said to them on the Day of Resurrection. They said: The meaning of the statement is: We will devote ourselves to you, O two heavy burdens, and it will be said to them, **O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass.**

Who said that?

Musa bin Abdul Rahman Al-Masruqi told me: Abu Usamah told us, on the authority of Al-Ajlal, who said: I heard Ad-Dahhak bin Muzahim say: When the Day of Resurrection comes, God will command the lowest heaven to split open with its inhabitants, and the angels in it will descend and surround the earth and those on it with a second, then a third, then a fourth, then a fifth, then a sixth, then a seventh, and they will be arranged in rows below each other. Then the Supreme Angel will descend on its left side, Hell. When the people of the earth see it, they will call out, and they will not come to any region of the earth except that they will find seven rows of angels, so they will return to the place they were in. This is the statement of God: **Indeed, I fear for you the Day of Calling, * The Day when you will turn back and flee.** (Ghafir 40:32-33). This is His statement: **And your Lord will come with the angels, rank upon rank, * And that Day Hell will be brought forth.** (al-Fajr 89:22). This is His statement: "O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority." This is His statement: **And the heaven will split open.** On that Day it will be weak, and the angels will be over its corners. (al-Haqqah 69:16)

Others said: Rather, the meaning of this is: If you are able to pass through the regions of the heavens and the earth, then pass, fleeing from death, for death will overtake you and your fleeing from it will not benefit you.

Who said that?

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us: I heard Ad-Dahhak say: **O company of jinn and mankind...** The verse means that no one can protect them from death and that they are mortal and cannot escape from it nor find a way out. If they were to reach the regions of the heavens and the earth, they would be under the control of God, and God would seize them with death.

Others said: Rather, the meaning of this is: If you are able to know what is in the heavens and the earth, then know.

Who said that?

Muhammad bin Saad told me: My father told me: My uncle told me: He told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, "O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority." He said: If you are able to know what is in the heavens and the earth, then know it. You will not know it except by authority, meaning proof from God, may His praise be exalted.

Others said: The meaning of his saying **you will not go out** is you will not go out of my authority.

Mention of who said that: Ali told me, he said: Abu Saleh told us, he said: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, his saying, **You will not go out except with authority,** meaning: You will not go out from my authority.

As for the countries, they are the plural of Qatar, which means the edges.

Ibn Hamid told us: Mihran told us on the authority of Sufyan: **If you are able to pass beyond the regions of the heavens and the earth,** he said: from their edges.

And his saying, **Even if it entered upon them from its regions Al-Ahzab 14** means: from its edges.

As for his saying, **except with authority,** the people of interpretation differed regarding its meaning. Some of them said: Its meaning is except with evidence, and we mentioned that before.

Others said: It means: except with an argument.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of a man, on the authority of Ikrimah: **You will not carry out the command except with authority.** He said: Everything in the Qur'an that has authority is an argument.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **with**

Surat Ar-Rahman: 33

O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority.

authority, he said: with an argument.

Others said: Rather, the meaning of this is: except with a king, and you do not have a king.

Who said that?

Muhammad bin Bashir told us: Muhammad bin Marwan told us: Abu Al-A'war told us on the authority of Qatada: **Then carry out, but do not carry out except with authority**. He said: You do not carry out except with a king, and you do not have a king.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Mu'awiyah on the authority of Qatada: **You will not be able to enter except by authority**. He said: **Except by authority from God, except by His kingdom from Him**.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **You will not be able to carry out the command except by authority**. He said: Except by his kingdom from God.

The most correct of the sayings on this matter is the saying of the one who said: The meaning of this is: except with evidence and proof, because that is the meaning of authority in the speech of the Arabs, and kingship may be included in this because kingship is evidence.

Tafsir al-Qurtubi

The Almighty said, **O company of jinn and mankind**, the verse. Ibn al-Mubarak mentioned, and Weber informed us, on the authority of al-Dahhak, who said: When the Day of Resurrection comes, God will command the lowest heaven to split open with its inhabitants, and the angels will be at its heights until the Lord commands them, and they will descend to the earth and surround the earth and everyone in it. Then God will command the next heaven to do the same, and they will descend and form a row behind that row, then the third heaven, then the fourth, then the fifth, then the sixth, then the seventh. Then the highest angel will descend in his splendor and kingdom to the left sides of Hell, and they will hear its sighing and inhaling, and they will not come to any of its regions except that they will find rows of angels. This is what God, the Almighty, said, "O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority." And authority is an excuse. Ad-Dahhak also said: While the people were in their markets, the sky opened and the angels descended, so the jinn and mankind fled and the angels surrounded them. This is what God Almighty said: **You will not enter except by authority**. You will not leave My authority and power over you. Leaders: You will not enter except by an angel and you do not have a king. It was said: You will not enter except to an authority. The preposition *to* means *to*, like God Almighty's saying: **Be good to me when** meaning to me. The poet said:

Treat us well or badly, we don't have a boring or tired one if you get tired

His saying, **Then carry it out**, is an imperative.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas regarding the verse: **We will be free for you, O two heavy things**, he said: It is a threat from God to His servants, and God has no business while He is free. Ad-Dahhak said the same: This is a threat. Qatadah said: Free time has come from God for His creation. Ibn Jurayj said: **We will be free for you**, meaning We will judge for you. Al-Bukhari said: We will hold you to account, and nothing will distract Him from anything else. It is well-known in the speech of the Arabs. It is said: **I will be free for you, and I have no business**, meaning: I will catch you by surprise. God Almighty said: **O two heavy things**, the two heavy things are mankind and jinn, as stated in the Sahih: **And everything hears it except the two heavy things**. In another narration: **Except mankind and jinn**. In the hadith of the Trumpet: **The two heavy things are mankind and jinn**. "Then which of the favors of your Lord will you deny?" Then the Almighty said: "O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority." That is, you cannot escape from the command and decree of God, rather He surrounds you. You are not able to escape His decree nor escape His decree over you. Wherever you go, He surrounds you. This is in the place of gathering. The angels surround the creation in seven rows on each side, so no one will be able to go **except by authority**. That is, except by the command of God. "On that Day, man will say, 'Where is the escape?' No! There is no burden. To your Lord, that Day, is the final settlement."

God the Almighty said: "And those who have earned evil deeds will be recompensed with the like thereof, and humiliation will cover them. They will have from God no protector. It is as if pieces of the night, which are quite dark, had covered their faces. Those are the companions of the Fire; they will abide therein eternally." That is why God the Almighty said: **He will send upon you both a flame of fire and molten copper, and you will not be aided**. Ali bin Abi Talha said on the authority of Ibn Abbas: *Shawaaz* means the flame of fire." Saeed ibn Jubayr said on the authority of Ibn Abbas: *Shawaaz* means the smoke. Mujahid said: **It is the green, intermittent flame**. Abu Salih said: *Shawaaz* is the flame above the fire and below the smoke." Ad-Dahhak said: **Shawaaz of fire** means a torrent of fire. God the Almighty said: **And copper**, Ali bin Abi Talha said on the authority of Ibn Abbas: **And copper** is the smoke of the fire. A similar narration was narrated on the authority of Abu Salih, Saeed ibn Jubayr, and Abu Sinan. Ibn Jarir said: **The Arabs call smoke copper, with a damma or kasra on the "nun**, and the reciters agree on the damma. Among the meanings of

copper is the statement of Nabigha Ja'dah:

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Meaning smoke, that's what he said. Al-Tabarani narrated on the authority of Juwaybir on the authority of Al-Dahhak that Nafi' bin Al-Azraq asked Ibn Abbas about Al-Shawaz, and he said: It is the flame that has no smoke with it. So he asked him for evidence for that from the language, and he recited to him the words of Umayyah bin Abi Al-Salt about Hassan:

Is there anyone who can tell Hassan on my behalf that the flock is creeping towards Ukaz?

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A Yemeni who keeps pulling the bellows and constantly blowing the flames of the flames

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33- **O company of jinn and mankind!** The jinn are mentioned first here because their father's creation preceded the creation of Adam, and because their species existed before mankind. **If you are able to pass beyond the regions of the heavens and the earth,** meaning if you are able to exit from the sides of the heavens and the earth and their regions, escaping God's decree and destiny, **then pass** through them and save yourselves. It is said that something passes through something, meaning it is extracted from it as an arrow is extracted. **You will not pass through except by authority,** meaning you will not be able to escape except by force and coercion, and you have no power or ability to do so. Authority is the force by which its owner dominates a matter, and the command to pass through is a command to incapacitate. Ad-Dahhak said: While the people were in their marketplaces, the heaven was opened and the angels descended, so the jinn and mankind fled, and the angels surrounded them. That is why He said: **You will not pass through except by authority.** Ibn al-Mubarak said: That will happen in the Hereafter. Ad-Dahhak also said: The meaning of the verse is: If you are able to flee from death, then flee. It was also said: If you are able to know what is in the heavens and the earth, then know it, and you will not know it except with authority: that is, with clear evidence from God. Tada said: Its meaning is that you will not penetrate except with a king, and you will not have a king. It was also said that the ba' means to: that is, you will not penetrate except with an

authority.

33. **O company of jinn and mankind, if you are able to pass through,** that is, cross and exit, **from the regions of the heavens and the earth,** that is, from their sides and edges, **then pass through,** meaning if you are able to escape from death by exiting from the regions of the heavens and the earth, then flee and exit from them. [The meaning]: Wherever you are, death will overtake you, as the Most High said: **Wherever you may be, death will overtake you** **An-Nisa' 4:78.** It was also said: It will be said to them on the Day of al-Qiyamah 75: **If you are able to pass through the regions of the heavens and the earth and defeat your Lord so that He is not able to overpower you, then pass through,** for dominion, power, and argument are all authority, meaning wherever you go, you will be in My dominion and authority. It was narrated on the authority of Ibn Abbas, who said: Its meaning is: If you are able to know what is in the heavens and the earth, then know, for you will not know it except with authority, that is, with clear proof from God, the Almighty. It was said that his saying: **(except with authority)** means to an authority, like his saying: **He has treated me well** (Yusuf 12:100), meaning to me.

Tafsir al-Baidawi

33- "O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth" If you are able to exit from the sides of the heavens and the earth, fleeing from God, escaping from His judgment. "Then pass. Then go out. **You will not pass.** You will not be able to penetrate. **Except by authority.** Except by force and coercion, and how will that be for you? Or if you are able to pass to know what is in the heavens and the earth, **then pass** to know, but **you will not pass** and you will not know except by a clear proof that God Almighty has established, so you ascend to it with your thoughts.

Surat Ar-Rahman: 34

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:34

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

34 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** God Almighty says: Then which of the favors would you deny, O group of the two heavy burdens, which He bestowed upon you, by making you equal, all of you, unable to go against a command He intended for you, that you deny.

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas regarding the verse: **We will be free for you, O two heavy things**, he said: It is a threat from God to His servants, and God has no business while He is free. Ad-Dahhak said the same: This is a threat. Qatadah said: Free time has come from God for His creation. Ibn Jurayj said: **We will be free for you**, meaning We will judge for you. Al-Bukhari said: We will hold you to account, and nothing will distract Him from anything else. It is well-known in the speech of the Arabs. It is said: **I will be free for you, and I have no business**, meaning: I will catch you by surprise. God Almighty said: **O two heavy things**, the two heavy things are mankind and jinn, as stated in the Sahih: **And everything hears it except the two heavy things**. In another narration: **Except mankind and jinn**. In the hadith of the Trumpet: **The two heavy things are mankind and jinn**. "Then which of the favors of your Lord will you deny?" Then the Almighty said: "O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority." That is, you cannot escape from the command and decree of God, rather He surrounds you. You are not able to escape His decree nor escape His decree over you. Wherever you go, He surrounds you. This is in the place of gathering. The angels surround the creation in seven rows on each side, so no one will be able to go **except by authority**. That is, except by the command of God. "On that Day, man will say, 'Where is the escape?'" No! There is no burden. To your Lord, that

Day, is the final settlement."

God the Almighty said: "And those who have earned evil deeds will be recompensed with the like thereof, and humiliation will cover them. They will have from God no protector. It is as if pieces of the night, which are quite dark, had covered their faces. Those are the companions of the Fire; they will abide therein eternally." That is why God the Almighty said: **He will send upon you both a flame of fire and molten copper, and you will not be aided**. Ali ibn Abi Talha said on the authority of Ibn Abbas: *Shawaaz* means the flame of fire." Saeed ibn Jubayr said on the authority of Ibn Abbas: *Shawaaz* means the smoke. Mujahid said: **It is the green, intermittent flame**. Abu Salih said: *Shawaaz* is the flame above the fire and below the smoke." Ad-Dahhak said: **Shawaaz of fire** means a torrent of fire. God the Almighty said: **And copper**, Ali ibn Abi Talha said on the authority of Ibn Abbas: **And copper** is the smoke of the fire. A similar narration was narrated on the authority of Abu Salih, Saeed ibn Jubayr, and Abu Sinan. Ibn Jarir said: **The Arabs call smoke copper, with a damma or kasra on the "nun**, and the reciters agree on the damma. Among the meanings of copper is the statement of Nabigha Ja'dah:

It shines like the light of a burning lamp, in which God has not placed any copper.

Meaning smoke, that's what he said. Al-Tabarani narrated on the authority of Juwaybir on the authority of Al-Dahhak that Nafi' bin Al-Azraq asked Ibn Abbas about Al-Shawaz, and he said: It is the flame that has no smoke with it. So he asked him for evidence for that from the language, and he recited to him the words of Umayyah bin Abi Al-Salt about Hassan:

Is there anyone who can tell Hassan on my behalf that the flock is creeping towards Ukaz?

Wasn't your father among us a slave girl, a skilled guard?

A Yemeni who keeps pulling the bellows and constantly blowing the flames of the flames

He said: You are right. What is copper? He said: It is smoke without a flame. He said: Do the Arabs know it? He said: Yes. Haven't you heard Nabigha of Banu Dhubyah say:

It shines like the light of a burning lamp, in which God has not placed any copper.

Mujahid said: The yellow copper will be melted and poured over their heads. Qatada said the same. Ad-Dahhak said: And copper is a torrent of copper. The meaning according to each opinion is that if you were to flee on the Day of Resurrection, the angels and the guards would turn you back by sending flames of fire and molten copper upon you so that you would return. For this reason, He said: "So do not seek help. * Which of the favors of your Lord would you deny?"

Fath al-Qadir

34- "Then which of the favors of your Lord would you deny?" Among them is this blessing that comes from

warning and threatening, for it increases the good of the doer of good, and stops the evildoer from his evil, even though the One who warned you and cautioned you is able to bring you down without delay.

Tafsir al-Baghawi

34. "Then which of the favors of your Lord would you deny?" And in the hadith: The creation will be surrounded by angels and a tongue of fire, then they will call out: "O company of jinn and mankind, if you are able to pass through," the verse. So that is what the Almighty said:

Tafsir al-Baidawi

34- "Then which of the favors of your Lord would you deny?" That is, the warning, the caution, the assistance, and the forgiveness with complete power, or what was established of mental elevators and transcendental ascents by which you can reach what is above the highest heavens.

Surat Ar-Rahman: 35

There will be sent down upon you a flame of fire and molten brass, and you will not be helped.

Surat al-Rahman 55:35

There will be sent down upon you a flame of fire and molten brass, and you will not be helped.

Tafsir al-Jalalayn

35 - **He will send down upon you a flame of fire** which is its pure flame without smoke or with it **and copper** smoke without flame **and you will not be victorious** you will not refrain from that, but He will drive you to the place of assembly

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **He will send down upon you both** O two heavy burdens on the Day of Resurrection **a flame of fire** which is its flame from where it ignites and is fanned without any smoke in it. From this is the saying of Ru'bah ibn al-'Ajaj:

They will have from us summers and the fire of war that ignites the flames

And the people of interpretation said something similar to what we said about that.

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **flames of fire**, meaning: the flames of fire.

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me on the authority of his father on the authority of Ibn Abbas, regarding his statement, **He will send down upon you a flame of fire**, meaning the flames of fire.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **flames of fire**, he said: the flames of fire.

Ibn Bashar told us: Abu Ahmad Al-Zubayri told us: Sufyan told us, on the authority of Mansur, on the authority of Mujahid: **He will send down upon you a flame of fire**. He said: The intermittent flame.

Ibn Hamid told us: Hakam told us: Amr told us: Mansour told us on the authority of Mujahid: **He will send down upon you a flame of fire**. He said: The flame is the green, scattered flame of fire.

He said: Jarir narrated to us on the authority of Mansour on the authority of Mujahid regarding his statement, **He will send down upon you a flame of fire**. He said, **The flame of fire** is: this is the green flame of fire.

He said: Mahran told us on the authority of Sufyan on the authority of Ad-Dahhak: Al-Shawaz: The flame.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **He will send down upon you a flame of fire**. That is, a flame of fire.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **A flame of fire**. He said: A flame of fire.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **He will send down upon you a flame of fire**, that the flame is the blazing flame. As for copper, God knows best what He meant by it.

Others said: The smoke that comes out of the flame.

Who said that?

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **flames of fire**, that the smoke that comes out of the flame is not the smoke of the sermon.

The reciters differed in their reading of his statement *Shawaaz*. The majority of the reciters of Medina, Kufa, and Basra read it as *Shawaaz* with a damma on the sheen. Ibn Abi Ishaq and Abdullah Ibn Kathir read it as **Shawaaz min nar** with a kasra on the sheen. They are two dialects like *al-Sawar* from the cows and *al-Sawar* with a kasra on the sad and a damma on it. The most amazing of the two readings is the one with a damma on the sheen because it is the well-known language and it is also the reading of the reciters from the people of the regions.

As for his saying, **and copper**, the people of interpretation differed regarding its meaning. Some of them said that it meant smoke.

Who said that?

Muhammad bin Ubaid Al-Maharbi told me: Musa bin Umair told us, on the authority of Abu Salih, on the authority of Ibn Abbas, regarding his statement, **And copper, so do not be victorious**. He said: Copper is smoke.

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **and copper**, meaning the smoke of fire.

Abu Kuraib told us: Ibn Yaman told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id, regarding his statement, **and copper**, he said: Smoke.

Others said: What is meant by copper in this place is: yellow.

Who said that?

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me on the authority of his father on the authority of Ibn Abbas: **And copper**. He said: Copper is the brass with which they are tortured.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, **and Nahas** said: The brass is melted from

above their heads.

He said: Hakam told us, on the authority of Amr, on the authority of Mansour, on the authority of Mujahid, **and copper**, he said: The brass is melted and poured over his head.

Ibn Hamid told us: Mihran told us on the authority of Sufyan: **And copper** is melted and poured over their heads.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada and Nahas. He said: He threatened them with the yellow, as you hear, that he would torment them with it.

Ibn Bashir told us: Muhammad ibn Marwan told us: Abu al-A'war told us on the authority of Qatada: **He will send upon you a flame of fire and copper**. He said: He will frighten them with fire and copper.

The more correct of the two sayings in this regard, in my opinion, is the saying of the one who said: What is meant by copper is smoke. This is because He, the Most High, mentioned that He will send upon these two tribes flames of fire, which is pure fire that is not mixed with smoke. What is more deserving of the speech is that He threatened them with a fire of this description, that this promise would be followed by what is different from it in its type of punishment, not what is not of its type, and this is the smoke. The Arabs call smoke copper with a damma on the nūn and copper with a kasra, and the reciters agree on the damma. And from copper in the sense of smoke is the saying of Nabighah of Banu Dhubyān:

It shines like the light of a lamp in which God has not placed any copper.

It means: smoke

And His saying, **So do not seek help**, God Almighty says: So do not seek help, O jinn and mankind, from Him if He punishes you with this punishment, and do not seek rescue from Him.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Mu'awiyah on the authority of Qatada: **Do not take sides**. He said: It means the jinn and mankind.

Tafsir al-Qurtubi

His Almighty saying, **He will send down upon you a flame of fire and copper** meaning, if you go out, He will send down upon you a flame of fire and you will be seized by a punishment that prevents penetration. It was said that this is not related to penetration, but rather He informed that He will punish the disobedient with a punishment of fire. It was also said that you deny the favors of your Lord, He will send down upon you a flame of fire and copper as a punishment for that denial. It was also said that the creation will be surrounded by angels and a tongue of fire, then they will call out, **O company of jinn and mankind!** That is the fire. His saying, **He will send down upon you a flame of fire**. Flames, according to Ibn Abbas and others, are flames that have no smoke. Copper is smoke that has no flame. From this is the saying of

Umayyah ibn Abi Salt, satirizing Hassan ibn Thabit, may God be pleased with him. This is how it appears in the interpretation of al-Tha'labi and al-Mawardi ibn Abi Salt. In al-Sihah, al-Waqf, and al-Ibtida' by Ibn al-Anbari, Umayyah ibn Khalq said:

Is there anyone who can convey to Hassan on my behalf the message that has crept to Ukaz?

Wasn't your father among us a slave girl, and a poor guardian?

Yemenia keeps pulling Kira and always blowing the flames of the flames

Hassan, may God be pleased with him, answered him and said:

I satirized you, and you submitted to it humbly, with a rhyme that blazed like flames.

Ru'bah said:

They will have from us summers and the fire of war that ignites the flames

Mujahid said: Shawaaaz is the green flame emanating from the fire. Ad-Dahhak is the smoke that comes out of the flame, not the smoke of wood. This was also said by Saeed bin Jubair. It has also been said that Shawaaaz is both fire and smoke. This was said by Abu Amr and Al-Akhfash narrated it from some Arabs. Ibn Kathir read Shawaaaz with a kasra on the sheen, while the rest read it with a damma. They are two dialects, like Sawwar and Sawwar for a herd of cows. **And copper** is the general reading. Copper is in the nominative case in apposition to *shawaaaz*. Ibn Kathir, Ibn Muhaisin, Mujahid, and Abu Amr read *copper* in the accusative case in apposition to *fire*. Al-Mahdawi said: Whoever says that *shawaaaz* is both fire and smoke, then the accusative case in *nahas* is clear on this point. As for the accusative case according to whoever makes *shawaaaz* the flame that has no smoke in it, then it is far-fetched and is not permissible except on the assumption that a described word is deleted, as if he said **He will send upon you both a flame of fire and something of copper**, so *thing* is in apposition to *shawaaaz*, and *of copper* is a clause that is an attribute of *thing* and *something* was deleted and *of* was deleted because it was mentioned previously in *of* just as it was deleted on *of* in their saying: **upon whom it descends** meaning upon him, so copper is in this case in the accusative case with the deleted *min*. According to Mujahid, Hamid, Ikrimah, and Abu Al-Aliyah, **and copper** with a kasra on the *nun* is two dialects like *shawaaaz* and *shawaaaz*, and copper also with a kasra is the nature and origin. It is said: So-and-so is generous copper" and copper is also with a damma meaning generous carpenter. According to Muslim ibn Jundub, "and it is in the nominative case". On the authority of Hanzala bin Murrah bin Al-Numan Al-Ansari: *Nahas* with the accusative case is in apposition to *fire*. It is possible that *Wanahhas* with the kasra is the plural of *Nahas* like *Sa'ab* and *Sa'ab*, and *Nahas* with the nominative case is in apposition to *Shawaaaz*. On the authority of Al-Hasan: *Nahas* with the damma is the plural of *Nahas*. It is possible that its original form is *Wanahus*, but it was shortened by deleting its *waw* according to what was mentioned previously regarding his statement, **And by the star**

There will be sent down upon you a flame of fire and molten brass, and you will not be helped.

they are guided. On the authority of Abd Al-Rahman bin Abi Bakra: *Nahas* with the fatha on the *nun*, the damma on the *ha*, and the shaddah on the *seen*, from *has*, "yahas," *hassan*, if he exterminates. From this is the statement of the Most High: **When you exterminate them by His permission.** The meaning is: **And we kill with the torment.** According to the first reading, *Nahas* is molten brass that is poured on their heads. This was said by Mujahid and Qatadah. It was narrated on the authority of Ibn Abbas, and also on the authority of Ibn Abbas, Saeed bin Jubair, that brass is smoke without flame, and this is the meaning of Al-Khalil's statement, and it is well-known in the speech of the Arabs with this meaning. Nabigha Bani Ja'dah said:

It shines like the light of a lamp in which God has not placed any copper.

Al-Asma'i said: I heard a Bedouin say: Al-Sulayt is sesame oil in Ash-Sham, and it has no smoke. Muqatil said: It is five rivers of molten brass. They flow from beneath the Throne over the heads of the people of Hell, three rivers according to the length of the night and two rivers according to the length of the day. Ibn Mas'ud said: It is molten copper. Ad-Dahhak said: It is the dregs of boiling oil. Al-Kisa'i said: It is the fire that has a strong wind. "So you will not be victorious" means that you will not be victorious over one another, meaning the jinn and humans.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas regarding the verse: "We will be free for you, O two heavy things," he said: It is a threat from God to His servants, and God has no business while He is free. Ad-Dahhak said the same: This is a threat. Qatadah said: Free time has come from God for His creation. Ibn Jurayj said: "We will be free for you," meaning We will judge for you. Al-Bukhari said: We will hold you to account, and nothing will distract Him from anything else. It is well-known in the speech of the Arabs. It is said: "I will be free for you, and I have no business," meaning: I will catch you by surprise. God Almighty said: "O two heavy things," the two heavy things are mankind and jinn, as stated in the Sahih: "And everything hears it except the two heavy things." In another narration: "Except mankind and jinn." In the hadith of the Trumpet: "The two heavy things are mankind and jinn. Then which of the favors of your Lord will you deny?" Then the Almighty said: "O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority." That is, you cannot escape from the command and decree of God, rather He surrounds you. You are not able to escape His decree nor escape His decree over you. Wherever you go, He surrounds you. This is in the place of gathering. The angels surround the creation in seven rows on each side, so no one will be able to go **except by authority.** That is, except by the command of God. "On that Day, man will say, 'Where is the escape?' No! There is no burden. To your Lord, that Day, is the final settlement."

God the Almighty said: "And those who have earned evil deeds will be recompensed with the like thereof, and humiliation will cover them. They will have from God no protector. It is as if pieces of the night, which are quite dark, had covered their faces. Those are the companions of the Fire; they will abide therein eternally." That is why God the Almighty said: **He will send upon you both a flame of fire and molten copper, and you will not be aided.** Ali bin Abi Talha said on the authority of Ibn Abbas: *Shawaaz* means the flame of fire." Saeed ibn Jubayr said on the authority of Ibn Abbas: *Shawaaz* means the smoke. Mujahid said: **It is the green, intermittent flame.** Abu Salih said: *Shawaaz* is the flame above the fire and below the smoke." Ad-Dahhak said: **Shawaaz of fire** means a torrent of fire. God the Almighty said: **And copper,** Ali bin Abi Talha said on the authority of Ibn Abbas: **And copper** is the smoke of the fire. A similar narration was narrated on the authority of Abu Salih, Saeed ibn Jubayr, and Abu Sinan. Ibn Jarir said: **The Arabs call smoke copper, with a damma or kasra on the "nun,"** and the reciters agree on the damma. Among the meanings of copper is the statement of Nabigha Ja'dah:

It shines like the light of a burning lamp, in which God has not placed any copper.

Meaning smoke, that's what he said. Al-Tabarani narrated on the authority of Juwaybir on the authority of Al-Dahhak that Nafi' bin Al-Azraq asked Ibn Abbas about Al-Shawaz, and he said: It is the flame that has no smoke with it. So he asked him for evidence for that from the language, and he recited to him the words of Umayyah bin Abi Al-Salt about Hassan:

Is there anyone who can tell Hassan on my behalf that the flock is creeping towards Ukaz?

Wasn't your father among us a slave girl, a skilled guard?

A Yemeni who keeps pulling the bellows and constantly blowing the flames of the flames

He said: You are right. What is copper? He said: It is smoke without a flame. He said: Do the Arabs know it? He said: Yes. Haven't you heard Nabigha of Banu Dhubyayn say:

It shines like the light of a burning lamp, in which God has not placed any copper.

Mujahid said: The yellow copper will be melted and poured over their heads. Qatadah said the same. Ad-Dahhak said: And copper is a torrent of copper. The meaning according to each opinion is that if you were to flee on the Day of Resurrection, the angels and the guards would turn you back by sending flames of fire and molten copper upon you so that you would return. For this reason, He said: "So do not seek help. * Which of the favors of your Lord would you deny?"

35- "He will send upon you both a flame of fire. **The majority of scholars read yursul**" with a dhammah on the letter shin, passive voice. Zaid bin Ali read it with a noon and the accusative case of "shawaaz." Shawaaz means a flame without smoke. Mujahid said: Shawaaz means the green flame that

comes out of the fire. Ad-Dahhak said: It is the smoke that comes out of the flame, not the smoke of wood. Al-Akhfash and Abu Amr said: It is both fire and smoke. The majority of scholars read "shawaaaz" with a damma on the letter shin, and Ibn Kathir read it with a kasrah, and they are two dialects. The majority of scholars read "and copper **with a nominative case in apposition to shawaaz**. **Ibn Kathir, Ibn Muhaisin, Mujahid, and Abu Amr read it with a genitive case in apposition to fire.** The majority of scholars read nuhaas" with a damma on the letter shin, and Mujahid, Ikrimah, Humayd, and Abu Al-Aaliyah read it with a kasrah. Muslim bin Jundub, Al-Hasan, Nahas, and An-Nahhas read: molten brass poured on their heads, as stated by Mujahid, Qatadah, and others. Saeed bin Jubair said: It is smoke that has no flame, and Al-Khalil said the same. Ad-Dahhak said: It is the dregs of boiling oil. Al-Kisa'i said: It is the fire that has a strong wind. It was also said that it is the molten metal. **So you will not be victorious** means you will not be able to avoid God's punishment.

and Yaqub agreed with him in one narration. It was also read Nahas, which is the plural of Kalhf. **Do not be victorious** means do not resist.

35. He will send down upon you a flame of fire. Ibn Kathir read it as *Shawaaz* with a kasra over the *seen* and others read it with a damma. They are two dialects, like *Sawar* from cows and *Sawar*. It is the flame that has no smoke. This is the opinion of most of the commentators. Mujahid said: It is the green flame that comes out of the fire. **And copper.** Ibn Kathir and Abu Amr read **and copper** with a genitive *seen* in apposition to *fire*. The rest read it with a damma over both of them in apposition to *shawaaaz*.

Saeed bin Jabero Al-Kalbi said: *An-Nahhas* means smoke. This is the narration of Ata' on the authority of Ibn Abbas.

The meaning of the nominative is that He sends upon you flames and sends copper, that is, He sends this one time and this one another, and it is permissible to send it together without one of them mixing with the other, and whoever breaks it with the conjunction to the fire is weak because it is not flames of copper, so it is permissible for it to be estimated as: flames of fire and something of copper, on the basis that it has been narrated that flames are only from fire and smoke together.

Mujahid and Qatada said: Copper is molten brass poured over their heads. This is the narration of Al-Awfi on the authority of Ibn Abbas. Abdullah ibn Masoud said: Copper is molten brass.

"Do not be victorious, **meaning do not resist God and do not have anyone to help you with Him.**

Tafsir al-Baidawi

35-He will send upon you flames of fire and smoke."
He said:

It shines like the light of a bright lamp in which God has not placed copper.

Or molten brass poured on their heads. Ibn Kathir read Shawaaz with a kasra, which is a language, and Nahas with a genitive, in apposition to *fire*. Abu Amr

Surat Ar-Rahman: 36

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:36

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

36 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas regarding the verse: **We will be free for you, O two heavy things**, he said: It is a threat from God to His servants, and God has no business while He is free. Ad-Dahhak said the same: This is a threat. Qatadah said: Free time has come from God for His creation. Ibn Jurayj said: **We will be free for you**, meaning We will judge for you. Al-Bukhari said: We will hold you to account, and nothing will distract Him from anything else. It is well-known in the speech of the Arabs. It is said: **I will be free for you, and I have no business**, meaning: I will catch you by surprise. God Almighty said: **O two heavy things**, the two heavy things are mankind and jinn, as stated in the Sahih: **And everything hears it except the two heavy things**. In another narration: **Except mankind and jinn**. In the hadith of the Trumpet: **The two heavy things are mankind and jinn**. "Then which of the favors of your Lord will you deny?" Then the Almighty said: "O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority." That is, you cannot escape from the command and decree of God, rather He surrounds you. You are not able to escape His decree nor escape His decree over you. Wherever you go, He surrounds you. This is in the place of gathering. The angels surround the creation in seven rows on each side, so no one will be able to go **except by authority**. That is, except by the command of God. "On that Day, man will say, 'Where is the escape?' No! There is no burden. To your Lord, that Day, is the final settlement."

God the Almighty said: "And those who have earned evil deeds will be recompensed with the like thereof, and humiliation will cover them. They will have from

God no protector. It is as if pieces of the night, which are quite dark, had covered their faces. Those are the companions of the Fire; they will abide therein eternally." That is why God the Almighty said: **He will send upon you both a flame of fire and molten copper, and you will not be aided**. Ali ibn Abi Talha said on the authority of Ibn Abbas: *Shawaaz* means the flame of fire." Saeed ibn Jubayr said on the authority of Ibn Abbas: *Shawaaz* means the smoke. Mujahid said: **It is the green, intermittent flame**. Abu Salih said: *Shawaaz* is the flame above the fire and below the smoke." Ad-Dahhak said: **Shawaaz of fire** means a torrent of fire. God the Almighty said: **And copper**, Ali ibn Abi Talha said on the authority of Ibn Abbas: **And copper** is the smoke of the fire. A similar narration was narrated on the authority of Abu Salih, Saeed ibn Jubayr, and Abu Sinan. Ibn Jarir said: **The Arabs call smoke copper, with a damma or kasma on the "nun**, and the reciters agree on the damma. Among the meanings of copper is the statement of Nabigha Ja'dah:

It shines like the light of a burning lamp, in which God has not placed any copper.

Meaning smoke, that's what he said. Al-Tabarani narrated on the authority of Juwaybir on the authority of Al-Dahhak that Nafi' bin Al-Azraq asked Ibn Abbas about Al-Shawaz, and he said: It is the flame that has no smoke with it. So he asked him for evidence for that from the language, and he recited to him the words of Umayyah bin Abi Al-Salt about Hassan:

Is there anyone who can tell Hassan on my behalf that the flock is creeping towards Ukaz?

Wasn't your father among us a slave girl, a skilled guard?

A Yemeni who keeps pulling the bellows and constantly blowing the flames of the flames

He said: You are right. What is copper? He said: It is smoke without a flame. He said: Do the Arabs know it? He said: Yes. Haven't you heard Nabigha of Banu Dhubyah say:

It shines like the light of a burning lamp, in which God has not placed any copper.

Mujahid said: The yellow copper will be melted and poured over their heads. Qatada said the same. Ad-Dahhak said: And copper is a torrent of copper. The meaning according to each opinion is that if you were to flee on the Day of Resurrection, the angels and the guards would turn you back by sending flames of fire and molten copper upon you so that you would return. For this reason, He said: "So do not seek help. * Which of the favors of your Lord would you deny?"

Fath al-Qadir

36- **Then which of the favors of your Lord would you deny?** Among them is this threat that leads to aversion from evil and a desire for good.

Tafsir al-Baghawi

36. "Then which of the favors of your Lord would you deny?"

Tafsir al-Baidawi

36- Then which of the favors of your Lord would you deny?" The threat is gentle, and the distinction between the obedient and the disobedient with punishment and vengeance against the infidels is among the favors.

Surat Ar-Rahman: 37

Then, when the heaven is split open and becomes rose-red like oil.

Surat al-Rahman 55:37

Then, when the heaven is split open and becomes rose-red like oil.

Tafsir al-Jalalayn

37 - **Then when the heaven is split open** the gates are opened for the angels to descend **and it becomes red** that is, like reddish paint **like paint** like red leather, unlike what has been known before. And the answer to *if* is: how great is the terror.

Tafsir al-Suyuti

Tafsir al-Tabari

He said: And His saying, **And when the heaven is split and becomes rose-colored like oil**, God Almighty says, **And when the heaven is split and cracked, that is on the Day of Resurrection, its color will be the color of a red rose-colored mule**.

And the people of interpretation said something similar to what we said about that.

Who said that?

Sulayman ibn Abd al-Jabbar told me: Muhammad ibn al-Salt told us: Abu Kadayna told us, on the authority of Qabus, on the authority of his father, on the authority of Ibn Abbas: **And it was a rose like oil**. He said: Like a rose-colored horse.

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me on the authority of his father on the authority of Ibn Abbas, regarding his statement, **And when the sky is split and becomes rose-colored like oil**, meaning: its color changes.

Abdullah bin Ahmed Habouba told us: Shihab bin Abbad told us: Ibrahim bin Hamid told us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Saleh, regarding his statement, **A rose like oil**, he said, **The color of a mule is rose, then it was later like oil**.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **And it was rose-colored like oil**, that the sky will change and its color will become like the color of a rose-colored animal.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **A rose like oil**. Today it is green as you see, but on the Day of Resurrection its color will be another color.

Ibn Bashar told us: Muhammad ibn Marwan told us: Ibn al-Awam told us on the authority of Qatada regarding his statement, **Then when the heaven is split open and becomes rose-red like oil**, he said: Today it is green and on that day its color will be red.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **A rose like oil**. He said: Today it is green, but on that day it will have a different color.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **And it was a rose like oil**, he said: Shining like oil.

The people of interpretation differed about the meaning of his saying, **like oil**. Some of them said: Its meaning is like oil, pure red and radiant. Those who said that mentioned:

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **A rose like oil**, he said: Like oil.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **like oil**, meaning: pure.

Others said: What he meant by that was: It was a rose like leather. They said: The paint is a collective noun, the singular of which is paint.

The more correct of the two opinions is the one that says: It refers to the fat in its bright colour, because that is what is known in the speech of the Arabs.

Tafsir al-Qurtubi

The Almighty said: **And when the heaven is split** meaning, cracked on the Day of Resurrection **and it will be red like oil**. Ad-Dahan is Ad-Dahan, according to Mujahid, Ad-Dahhaan, and others. The meaning is that it will become as pure as oil, and Ad-Dahan, according to this, is the plural of *dahn*. Sa'id ibn Jubayr and Qatadah said the meaning is that it will be red. It was also said: The meaning is that it will become as red as a rose and as flowing as oil, meaning that it will melt with the splitting until it becomes red from the heat of the Fire of Hell. It will become like oil due to its thinness and melting. It was also said that Ad-Dahan is pure red skin, mentioned by Abu Ubaid and Al-Farra', meaning that the sky will become red like leather due to the intense heat of the Fire. Ibn Abbas said: The meaning is that it will be like a rose-brown horse, a dark-brown horse is called *dark-brown* if it changes colors. Ibn Abbas said: A rose-brown horse in the spring is yellow-brown, and at the beginning of winter it is red-brown, but when winter becomes intense it is dusty-brown. Al-Farraa said: He meant the rose-colored horse. In the spring, it is rose-yellow, but when it gets very cold, it is a rose-red, and after that, it is a rose-yellow to dusty. So he likened the color of the sky to the color of the rose-colored horse. Al-Hasan said: **Like oil** means like pouring oil, for when you pour it, you see colors in it. Zayd ibn Aslam said: The meaning is that it becomes like turbid oil. It was also said that the meaning is that it comes and goes. Al-Zajaj said: The origin of the letters waw, ra and dal

are for coming and arriving. This is close to what we mentioned before, that the colors of the rose-colored horse change. Qatada said: Today it is green and will have a red color, as Al-Tha'labi related. Al-Mawardi said: The earlier scholars claimed that the original color of the sky is red, and that due to the many barriers and the great distance, it is seen in this blue color. They likened that to the veins of the body, which are red like the red of blood, and are seen blue by the barrier. If this is correct, then the sky, due to its proximity to the observers on the Day of Resurrection and the height of the barriers, will appear red because that is its original color. And God knows best.

Tafsir Ibn Kathir

The Almighty says: **Then when the heaven is split** on the Day of Resurrection, as indicated by these verses, along with similar verses that have the same meaning, such as His statement: **And the heaven is split, and on that Day it will be fragile** and His statement: **And the Day the heaven will be split with clouds and the angels will be sent down** and His statement: **When the heaven is split * And obeys its Lord, and it must be** and His statement: **And it will be rose-colored like oil**, meaning it will melt as tar and silver melt in a casting, and it will change color as the dyes with which it is applied change color, sometimes red, yellow, blue, and green, and that is due to the severity of the matter and the great horror of the Day of Resurrection. Imam Ahmad said: Ahmad ibn Abd al-Malik told us, Abd al-Rahman ibn Abi al-Sahba' told us, Nafi' Abu Ghalib al-Bahili told us, Anas ibn Malik told us: The Messenger of God, may God bless him and grant him peace, said: **People will be resurrected on the Day of Resurrection and the sky will be pouring down on them.** Al-Jawhari said: **Pour down** means light rain. Ad-Dahhak said on the authority of Ibn Abbas regarding the words of God, the Most High: **A rose-like coat of paint**, that it is red leather. Abu Kudayna said on the authority of Qabus on the authority of his father on the authority of Ibn Abbas: **Then it was a rose-like coat of paint**, like a rose-like horse. Al-Awfi said on the authority of Ibn Abbas: Its color changed. Abu Salih said: Like a rose-like mule, then it was later like red. Al-Baghawi and others narrated that a rose-like horse is yellow in the spring and red in the winter, and when the cold becomes intense its color changes. Al-Hasan al-Basri said: It can be of many colors. Al-Suddi said: It will be like the color of a rose-colored mule, and it will be like the tarnish of oil. Mujahid said: **Like paint** like the colors of paint. Ata' al-Khurasani said: Like the color of rose oil in its yellowness. Qatada said: Today it is green, and on that day its color will be reddish, a day of colors. Abu al-Juza' said: Like the clarity of oil. Ibn Jurayj said: The sky will become like melting oil, and that will be when the heat of Hell hits it.

God the Almighty says: **On that Day no man or jinn will be asked about his sin**, and this is like His saying: **This is a Day when they will not speak, nor will they be permitted to make excuses.** This is in one situation, and then in another situation, creation will be asked about all their deeds. God the Almighty says: **By your Lord, We will surely question them all, About what they**

used to do. For this reason, Qatada said: **On that Day no man or jinn will be asked about his sin**, and he said: There had been a questioning, then the mouths of the people were sealed and their hands and feet spoke about what they used to do. Ali ibn Abi Talhah said on the authority of Ibn Abbas: He will not ask them, **Did you do such and such?** because He knows more about that than they do. Rather, He will say, **Why did you do such and such?** This is a second opinion. Mujahid said about this verse: **The angels will not be asked about the criminals, but they will be known by their marks.** This is a third opinion. It is as if this will be after they are ordered to the Fire, at which time they will not be asked about their sins, but they will be led to it and thrown into it, as God the Almighty says: **The criminals will be known by their marks**, meaning by signs that appear on them. Al-Hasan and Qatada said: They will be recognized by the blackness of their faces and the blueness of their eyes. I said: This is just as believers are recognized by the forelock and white spots left by ablution.

God the Almighty says: {Then he will be seized by the forelocks and the feet} meaning the angels will gather his forelock with his feet and throw him into the Fire like that. Al-A'mash said on the authority of Ibn Abbas: He will be seized by his forelock and his feet and broken as firewood is broken in an oven. Ad-Dahhak said: His forelock and his feet will be gathered together with a chain behind his back. As-Suddi said: The forelock and his feet of the disbeliever will be gathered together and his forelock will be tied to his foot and his back will be twisted. Ibn Abi Hatim said: My father told us, Abu Tuba Ar-Rabi' ibn Nafi' told us, Mu'awiyah ibn Salam told us, on the authority of his brother Zayd ibn Salam, that he heard Abu Salam, meaning his grandfather, Abd ar-Rahman told me, a man from Kinda told me: I came to Aisha and entered upon her with a veil between me and her. I said: The Messenger of God (blessings and peace of God be upon him) told you that there will come a time when he will not have the power to intercede for anyone? She said: Yes, I asked him about this while he and I were in the same state. He said: Yes, when the bridge is set up, I will not have the right to intercede for anyone until I know where it will lead me. And on the Day when some faces will turn white and some will turn black until I see what will be done to me - or he said, it will be revealed - and at the bridge when it will be sharpened and heated. She said: What will be sharpened and heated? He said: It will be sharpened until it is like the blade of a sword, and heated until it is like a live coal. As for the believer, he will cross it and it will not harm him. As for the hypocrite, he will cling to it until, when it reaches his middle, he will fall from his feet and fall with his hands to his feet. She said: Have you ever seen someone who runs barefoot and a thorn will seize him until it almost pierces his feet? Then he will fall with his hands and head to his feet, and the angels will strike him with a hook on his forelock and foot and throw him into Hell and he will fall in it for a period of fifty years. I said: What is the weight of a man? She said: The weight of ten fat people. On that Day, the criminals will be known by their marks, and they will be seized by the forelocks and feet. This is a very strange hadith, and it contains some strange words that are attributed to the Prophet, and in the chain of transmission there

Then, when the heaven is split open and becomes rose-red like oil.

is someone who was not named, and the likes of him cannot be used as evidence. And God knows best.

God the Almighty says: **This is Hell which the criminals denied.** That is, this fire whose existence you denied, here it is present and you can see it with your own eyes. It is said to them as a rebuke, a rebuke, a belittlement and a humiliation. God the Almighty says: **They will circulate between it and scalding water.** That is, sometimes they are tormented in Hell and sometimes they are given to drink from scalding water, which is a drink like molten copper that cuts through the intestines and entrails. This is like God the Almighty's saying: **When the shackles are around their necks and the chains, they will be dragged * In the scalding water; then into the Fire they will be blazing.**

And the Almighty's saying: *Now* means extremely hot, the heat has reached such an extreme that it is unbearable because of its intensity. Ibn Abbas said about His saying: **They will circulate between it and scalding water** meaning that it has reached its boiling point and its heat has become intense. This is what Mujahid, Sa'id ibn Jubayr, Ad-Dahhak, Al-Hasan, Ath-Thawri and As-Suddi said. Qatadah said: It has been ready to be cooked since God created the heavens and the earth. Muhammad ibn Ka'b Al-Qurazi said: The servant will be seized and moved by his forelock in that scalding water until the flesh melts and the bone and eyes in the head remain. It is like that in which God the Almighty says: **In scalding water, then in the Fire they will be burned.** Now scalding water means hot. Another narration is from Al-Qurazi: **Now scalding water** means present, and this is also the saying of Ibn Zayd. Present does not contradict what was narrated from Al-Qurazi firstly that it is hot, like His saying: **They will be given to drink from a spring boiling hot,** meaning hot, extremely hot, unbearable, and like His saying: **Not seeing when it is cooked** means when it is cooked and ripe. So His saying: **Now scalding water** means very hot scalding water. Since the punishment of the disobedient criminals and the blessing of the righteous are from His grace, mercy, justice and kindness to His creation, and His warning them of His punishment and wrath is what deters them from what they are doing of polytheism, sins and other things, He said, expressing gratitude for that to His creation: **Then which of the favors of your Lord would you deny?**

37- So when the heaven is split open meaning, cracked by the descent of the angels on the Day of Resurrection, **and it will be red like rose-colored oil** meaning, like a red rose. Saeed bin Jubayr and Qatadah said: The meaning is, it will be red. It was also said that it will be like the color of a rose-colored horse, which is white tending toward red or yellow. Al-Farra' and Abu Ubaidah said: The sky will become like leather due to the intense heat of the Fire. Al-Farra' also said: He likened the coloration of the sky to the coloration of rose-colored horses. He likened the colors of roses to oil and its different colors. *Dahan* is the plural of *dahan*. It was also said that the meaning is that the sky will become the reddish color of a rose. The flow of oil means that it melts with the splitting until it turns red from the heat of the Fire of Hell, and it will

become like oil due to its melting. It was also said that *Dahan* is red skin. Al-Hasan said: Like the pouring of oil, for when you pour it, you will see colors in it. Zayd bin Aslam said: It will become like the juice of olive oil. Al-Zajaj said: Today it is green and it will have a red color. Al-Mawardi said: The ancients claimed that the original color of the sky is red, and that due to the many obstacles and the great distance, it appears this blue color.

Tafsir al-Baghawi

37. Then when the heaven is split open, [opened], **and becomes doors for the angels to descend, "and it will be rose-colored like oil,** meaning like the color of a rose-colored horse, which is white that tends toward red and yellow. Qatada said: Today it is green, and it will have another color that is reddish.

It was said: On that day, it will change colors like the color of a rose horse, which will be yellow in spring and red in winter, and when winter becomes intense, it will be dusty. So the sky was likened in its color when it splits to this horse in its color.

Kaldahan, plural of *dahan*. He likened the color of the sky to the color of the rose among horses, and he likened the rose in its different colors to oil and its different colors, which is the opinion of Ad-Dahhak, Mujahid, Qatadah, and Ar-Rabi'.

Muqatil said: Like pure rose oil. Ibn Jurayj said: The sky will become like melting oil when the heat of Hell hits it.

Al-Kalbi said: Like paint, meaning like red leather. The plural is *adhan* and *dahn*.

Tafsir al-Baidawi

37- And when the sky is split and becomes red like a rose meaning red like a rose. It is read in the nominative case on the basis of the perfect *kana*, so it is from the category of abstraction, like his saying:

If I live, I will set out on a raid that will bring in the spoils, or a noble man will die.

Kaldahan is the name for something that is applied as a belt, or the plural of *dahan*, and it is said that it is red leather.

Surat al-Rahman 55:38

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

38 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **Then which of the favors of your Lord would you deny?** God Almighty says, **Then which of the power of your Lord, O group of jinn and mankind, over what He has informed you that He will do to you, would you deny?**

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

The Almighty says: **Then when the heaven is split** on the Day of Resurrection, as indicated by these verses, along with similar verses that have the same meaning, such as His statement: **And the heaven is split, and on that Day it will be fragile** and His statement: **And the Day the heaven will be split with clouds and the angels will be sent down** and His statement: **When the heaven is split * And obeys its Lord, and it must be** and His statement: **And it will be rose-colored like oil**, meaning it will melt as tar and silver melt in a casting, and it will change color as the dyes with which it is applied change color, sometimes red, yellow, blue, and green, and that is due to the severity of the matter and the great horror of the Day of Resurrection. Imam Ahmad said: Ahmad ibn Abd al-Malik told us, Abd al-Rahman ibn Abi al-Sahba' told us, Nafi' Abu Ghalib al-Bahili told us, Anas ibn Malik told us: The Messenger of God, may God bless him and grant him peace, said: **People will be resurrected on the Day of Resurrection and the sky will be pouring down on them.** Al-Jawhari said: **Pour down** means light rain. Ad-Dahhak said on the authority of Ibn Abbas regarding the words of God, the Most High: **A rose-like coat of paint**, that it is red leather. Abu Kudayna said on the authority of Qabus on the authority of his father on the authority of Ibn Abbas: **Then it was a rose-like coat of paint**, like a rose-like horse. Al-Awfi said on the authority of Ibn Abbas: Its color changed. Abu Salih said: Like a rose-like mule, then it was later like red. Al-Baghawi and others narrated that a rose-like horse is yellow in the spring and red in the winter, and when the cold becomes intense its color changes. Al-Hasan al-Basri said: It can be of many colors. Al-Suddi said: It will be like the color of a rose-colored mule, and it will

be like the tarnish of oil. Mujahid said: **Like paint** like the colors of paint. Ata' al-Khurasani said: Like the color of rose oil in its yellowness. Qatada said: Today it is green, and on that day its color will be reddish, a day of colors. Abu al-Juza' said: Like the clarity of oil. Ibn Jurayj said: The sky will become like melting oil, and that will be when the heat of Hell hits it.

God the Almighty says: **On that Day no man or jinn will be asked about his sin**, and this is like His saying: **This is a Day when they will not speak, nor will they be permitted to make excuses.** This is in one situation, and then in another situation, creation will be asked about all their deeds. God the Almighty says: **By your Lord, We will surely question them all, About what they used to do.** For this reason, Qatada said: **On that Day no man or jinn will be asked about his sin**, and he said: There had been a questioning, then the mouths of the people were sealed and their hands and feet spoke about what they used to do. Ali ibn Abi Talhah said on the authority of Ibn Abbas: He will not ask them, **Did you do such and such?** because He knows more about that than they do. Rather, He will say, **Why did you do such and such?** This is a second opinion. Mujahid said about this verse: **The angels will not be asked about the criminals, but they will be known by their marks.** This is a third opinion. It is as if this will be after they are ordered to the Fire, at which time they will not be asked about their sins, but they will be led to it and thrown into it, as God the Almighty says: **The criminals will be known by their marks**, meaning by signs that appear on them. Al-Hasan and Qatada said: They will be recognized by the blackness of their faces and the blueness of their eyes. I said: This is just as believers are recognized by the forelock and white spots left by ablution.

God the Almighty says: {Then he will be seized by the forelocks and the feet} meaning the angels will gather his forelock with his feet and throw him into the Fire like that. Al-A'mash said on the authority of Ibn Abbas: He will be seized by his forelock and his feet and broken as firewood is broken in an oven. Ad-Dahhak said: His forelock and his feet will be gathered together with a chain behind his back. As-Suddi said: The forelock and his feet of the disbeliever will be gathered together and his forelock will be tied to his foot and his back will be twisted. Ibn Abi Hatim said: My father told us, Abu Tuba Ar-Rabi' ibn Nafi' told us, Mu'awiyah ibn Salam told us, on the authority of his brother Zayd ibn Salam, that he heard Abu Salam, meaning his grandfather, Abd ar-Rahman told me, a man from Kinda told me: I came to Aisha and entered upon her with a veil between me and her. I said: The Messenger of God (blessings and peace of God be upon him) told you that there will come a time when he will not have the power to intercede for anyone? She said: Yes, I asked him about this while he and I were in the same state. He said: Yes, when the bridge is set up, I will not have the right to intercede for anyone until I know where it will lead me. And on the Day when some faces will turn white and some will turn black until I see what will be done to me - or he said, it will be revealed - and at the bridge when it will be sharpened and heated. She said: What will be sharpened and heated? He said: It will be sharpened until it is like the blade of a sword, and heated until it is like a live coal. As for the believer, he will cross it and it will not harm him. As for

Then which of the favors of your Lord would you deny?

the hypocrite, he will cling to it until, when it reaches his middle, he will fall from his feet and fall with his hands to his feet. She said: Have you ever seen someone who runs barefoot and a thorn will seize him until it almost pierces his feet? Then he will fall with his hands and head to his feet, and the angels will strike him with a hook on his forelock and foot and throw him into Hell and he will fall in it for a period of fifty years. I said: What is the weight of a man? She said: The weight of ten fat people. On that Day, the criminals will be known by their marks, and they will be seized by the forelocks and feet. This is a very strange hadith, and it contains some strange words that are attributed to the Prophet, and in the chain of transmission there is someone who was not named, and the likes of him cannot be used as evidence. And God knows best.

God the Almighty says: **This is Hell which the criminals denied.** That is, this fire whose existence you denied, here it is present and you can see it with your own eyes. It is said to them as a rebuke, a rebuke, a belittlement and a humiliation. God the Almighty says: **They will circulate between it and scalding water.** That is, sometimes they are tormented in Hell and sometimes they are given to drink from scalding water, which is a drink like molten copper that cuts through the intestines and entrails. This is like God the Almighty's saying: **When the shackles are around their necks and the chains, they will be dragged * In the scalding water; then into the Fire they will be blazing.**

And the Almighty's saying: *Now* means extremely hot, the heat has reached such an extreme that it is unbearable because of its intensity. Ibn Abbas said about His saying: **They will circulate between it and scalding water** meaning that it has reached its boiling point and its heat has become intense. This is what Mujahid, Sa'id ibn Jubayr, Ad-Dahhak, Al-Hasan, Ath-Thawri and As-Suddi said. Qatadah said: It has been ready to be cooked since God created the heavens and the earth. Muhammad ibn Ka'b Al-Qurazi said: The servant will be seized and moved by his forelock in that scalding water until the flesh melts and the bone and eyes in the head remain. It is like that in which God the Almighty says: **In scalding water, then in the Fire they will be burned.** Now scalding water means hot. Another narration is from Al-Qurazi: **Now scalding water** means present, and this is also the saying of Ibn Zayd. Present does not contradict what was narrated from Al-Qurazi firstly that it is hot, like His saying: **They will be given to drink from a spring boiling hot,** meaning hot, extremely hot, unbearable, and like His saying: **Not seeing when it is cooked** means when it is cooked and ripe. So His saying: **Now scalding water** means very hot scalding water. Since the punishment of the disobedient criminals and the blessing of the righteous are from His grace, mercy, justice and kindness to His creation, and His warning them of His punishment and wrath is what deters them from what they are doing of polytheism, sins and other things, He said, expressing gratitude for that to His creation: **Then which of the favors of your Lord would you deny?**

Fath al-Qadir

38- Which of the favors of your Lord would you deny?

For among those who bear it is what is in this threat and intimidation of a good outcome by turning to good and turning away from evil.

Tafsir al-Baghawi

38. Then which of the favors of your Lord would you deny?

Tafsir al-Baidawi

38- Then which of the favors of your Lord would you deny? That is, what will happen after that.

Surat al-Rahman 55:39

Then on that Day no human being or jinn will be asked about his sin.

Tafsir al-Jalalayn

39 - **On that Day, no human being or jinn will be asked about his sin** about his sin, and they will be asked at another time. So by your Lord, We will surely question them all. And the jinn here and in what will come means the jinn, and the human being in them means the human.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: On that Day, the angels will not ask the criminals about their sins, because God has preserved them for them, nor will some of them ask their Lord about the sins of others.

And in a similar manner to what we said about that, the people of interpretation said:

Who said that?

Muhammad bin Saad told me: My father told me: My father told me: My uncle told me: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **On that Day no human being or jinn will be asked about his sin**, meaning, the Most High said: He will not ask them about their deeds, nor will they be asked about one another. This is like His statement, **Nor will the criminals be asked about their sins Al-Qasas 78**, and like His statement to Muhammad, may God bless him and grant him peace, **And you will not be asked about the companions of Hellfire Al-Baqarah 119**.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **Neither man nor jinn will be asked about his sin**, he said: God Almighty preserved their deeds for them.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Neither man nor jinn will be asked about his sin**, he said: Mujahid used to say: The angels will not be asked about a criminal whom they know by their mark.

Muhammad bin Bashir told us: Muhammad bin Marwan told us: Abu Al-A'war told us on the authority of Qatada: **On that Day, no human being or jinn will be asked about his sin**. He said: It was a questioning, then the tongues of the people were sealed, and their hands and feet spoke of what they used to do.

Tafsir al-Qurtubi

The Almighty's statement, **On that Day no human being or jinn will be asked about his sin**. This is similar to His statement, **Nor will the criminals be asked about their sins**. The Resurrection will be held in different places due to the length of that Day, so he will be asked some times and not others. This is the statement of Ikrimah. It was also said that the meaning is that they will not be asked when they are settled in the Fire. Al-Hasan and Qatada said that they will not be asked about their sins because God preserved them for them and the angels wrote them down for them. Al-Awfi narrated it from Ibn Abbas. Al-Hasan and Mujahid also said that the meaning is that the angels will not be asked about them because they know them by their marks, the evidence for which is what follows. Mujahid said the same from Ibn Abbas. It was also narrated from him regarding the statement, **By your Lord, We will surely question them all**, and His statement, **On that Day no human being or jinn will be asked about his sin**, and he said: He will not be asked about them so that that will be known from them. Because he knows more about that than they do, but he asks them why they did it, a question of rebuke. Abu Al-Aaliyah said that only the criminal is asked about the sin of the criminal. Qatada said that the question was before, then the mouths of the people were sealed and the limbs spoke, bearing witness against them. And in the hadith of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, in which he said: "The servant will meet God and say, 'O so-and-so, did I not honor you and make you a leader and give you in marriage and subject horses and camels to you and let you rule and sit on the throne?' He will say, 'Yes.' God will say, 'Did you think that you would meet Me?' He will say, 'No.' God will say, 'I will forget you as you forgot Me.' Then he will meet a second and say the same to him. Then he will meet a third and say the same to him. He will say, 'O Lord, I have believed in You and Your Book and Your Messengers, and I have prayed and fasted and given charity, and I have praised You as much as I can.' He will say, 'This is it.' Then it will be said to him, 'Now shall We send Our witness against you?' He will think to himself, 'Who is this who will testify against me?' Then his mouth will be sealed and his thigh, flesh, and bones will be told, 'Speak.' So his thigh, flesh, and bones will speak of his deeds. This is so that he may excuse himself. This is the hypocrite, and this is the one with whom God is angry." This hadith has already been mentioned in Ha Mim as-Sajdah and others.

Tafsir Ibn Kathir

The Almighty says: **Then when the heaven is split** on the Day of Resurrection, as indicated by these verses, along with similar verses that have the same meaning, such as His statement: **And the heaven is split, and on that Day it will be fragile** and His statement: **And the Day the heaven will be split with clouds and the angels will be sent down** and His statement: **When the heaven is split * And obeys its Lord, and it must be** and His statement: **And it will be rose-colored like oil**, meaning it will melt as tar and silver melt in a casting,

Then on that Day no human being or jinn will be asked about his sin.

and it will change color as the dyes with which it is applied change color, sometimes red, yellow, blue, and green, and that is due to the severity of the matter and the great horror of the Day of Resurrection. Imam Ahmad said: Ahmad ibn Abd al-Malik told us, Abd al-Rahman ibn Abi al-Sahba' told us, Nafi' Abu Ghalib al-Bahili told us, Anas ibn Malik told us: The Messenger of God, may God bless him and grant him peace, said: **People will be resurrected on the Day of Resurrection and the sky will be pouring down on them.** Al-Jawhari said: **Pour down** means light rain. Ad-Dahhak said on the authority of Ibn Abbas regarding the words of God, the Most High: **A rose-like coat of paint**, that it is red leather. Abu Kadayna said on the authority of Qabus on the authority of his father on the authority of Ibn Abbas: **Then it was a rose-like coat of paint**, like a rose-like horse. Al-Awfi said on the authority of Ibn Abbas: Its color changed. Abu Salih said: Like a rose-like mule, then it was later like red. Al-Baghawi and others narrated that a rose-like horse is yellow in the spring and red in the winter, and when the cold becomes intense its color changes. Al-Hasan al-Basri said: It can be of many colors. Al-Suddi said: It will be like the color of a rose-colored mule, and it will be like the tarnish of oil. Mujahid said: **Like paint** like the colors of paint. Ata' al-Khurasani said: Like the color of rose oil in its yellowness. Qatada said: Today it is green, and on that day its color will be reddish, a day of colors. Abu al-Juza' said: Like the clarity of oil. Ibn Jurayj said: The sky will become like melting oil, and that will be when the heat of Hell hits it.

God the Almighty says: **On that Day no man or jinn will be asked about his sin**, and this is like His saying: **This is a Day when they will not speak, nor will they be permitted to make excuses.** This is in one situation, and then in another situation, creation will be asked about all their deeds. God the Almighty says: **By your Lord, We will surely question them all, About what they used to do.** For this reason, Qatada said: **On that Day no man or jinn will be asked about his sin**, and he said: There had been a questioning, then the mouths of the people were sealed and their hands and feet spoke about what they used to do. Ali ibn Abi Talhah said on the authority of Ibn Abbas: He will not ask them, **Did you do such and such?** because He knows more about that than they do. Rather, He will say, **Why did you do such and such?** This is a second opinion. Mujahid said about this verse: **The angels will not be asked about the criminals, but they will be known by their marks.** This is a third opinion. It is as if this will be after they are ordered to the Fire, at which time they will not be asked about their sins, but they will be led to it and thrown into it, as God the Almighty says: **The criminals will be known by their marks**, meaning by signs that appear on them. Al-Hasan and Qatada said: They will be recognized by the blackness of their faces and the blueness of their eyes. I said: This is just as believers are recognized by the forelock and white spots left by ablution.

God the Almighty says: {Then he will be seized by the forelocks and the feet} meaning the angels will gather his forelock with his feet and throw him into the Fire like that. Al-A'mash said on the authority of Ibn Abbas: He will be seized by his forelock and his feet and

broken as firewood is broken in an oven. Ad-Dahhak said: His forelock and his feet will be gathered together with a chain behind his back. As-Suddi said: The forelock and his feet of the disbeliever will be gathered together and his forelock will be tied to his foot and his back will be twisted. Ibn Abi Hatim said: My father told us, Abu Tuba Ar-Rabi' ibn Nafi' told us, Mu'awiyah ibn Salam told us, on the authority of his brother Zayd ibn Salam, that he heard Abu Salam, meaning his grandfather, Abd ar-Rahman told me, a man from Kinda told me: I came to Aisha and entered upon her with a veil between me and her. I said: The Messenger of God (blessings and peace of God be upon him) told you that there will come a time when he will not have the power to intercede for anyone? She said: Yes, I asked him about this while he and I were in the same state. He said: Yes, when the bridge is set up, I will not have the right to intercede for anyone until I know where it will lead me. And on the Day when some faces will turn white and some will turn black until I see what will be done to me - or he said, it will be revealed - and at the bridge when it will be sharpened and heated. She said: What will be sharpened and heated? He said: It will be sharpened until it is like the blade of a sword, and heated until it is like a live coal. As for the believer, he will cross it and it will not harm him. As for the hypocrite, he will cling to it until, when it reaches his middle, he will fall from his feet and fall with his hands to his feet. She said: Have you ever seen someone who runs barefoot and a thorn will seize him until it almost pierces his feet? Then he will fall with his hands and head to his feet, and the angels will strike him with a hook on his forelock and foot and throw him into Hell and he will fall in it for a period of fifty years. I said: What is the weight of a man? She said: The weight of ten fat people. On that Day, the criminals will be known by their marks, and they will be seized by the forelocks and feet. This is a very strange hadith, and it contains some strange words that are attributed to the Prophet, and in the chain of transmission there is someone who was not named, and the likes of him cannot be used as evidence. And God knows best.

God the Almighty says: **This is Hell which the criminals denied.** That is, this fire whose existence you denied, here it is present and you can see it with your own eyes. It is said to them as a rebuke, a rebuke, a belittlement and a humiliation. God the Almighty says: **They will circulate between it and scalding water.** That is, sometimes they are tormented in Hell and sometimes they are given to drink from scalding water, which is a drink like molten copper that cuts through the intestines and entrails. This is like God the Almighty's saying: **When the shackles are around their necks and the chains, they will be dragged * In the scalding water; then into the Fire they will be blazing.**

And the Almighty's saying: *Now* means extremely hot, the heat has reached such an extreme that it is unbearable because of its intensity. Ibn Abbas said about His saying: **They will circulate between it and scalding water** meaning that it has reached its boiling point and its heat has become intense. This is what Mujahid, Sa'id ibn Jubayr, Ad-Dahhak, Al-Hasan, Ath-Thawri and As-Suddi said. Qatadah said: It has been ready to be cooked since God created the

heavens and the earth. Muhammad ibn Ka'b Al-Qurazi said: The servant will be seized and moved by his forelock in that scalding water until the flesh melts and the bone and eyes in the head remain. It is like that in which God the Almighty says: **In scalding water, then in the Fire they will be burned.** Now scalding water means hot. Another narration is from Al-Qurazi: **Now scalding water** means present, and this is also the saying of Ibn Zayd. Present does not contradict what was narrated from Al-Qurazi firstly that it is hot, like His saying: **They will be given to drink from a spring boiling hot**, meaning hot, extremely hot, unbearable, and like His saying: **Not seeing when it is cooked** means when it is cooked and ripe. So His saying: **Now scalding water** means very hot scalding water. Since the punishment of the disobedient criminals and the blessing of the righteous are from His grace, mercy, justice and kindness to His creation, and His warning them of His punishment and wrath is what deters them from what they are doing of polytheism, sins and other things, He said, expressing gratitude for that to His creation: **Then which of the favors of your Lord would you deny?**

36- On that Day, no human being or jinn will be asked about his sin. That is, on the Day the sky will split open, no human being or jinn will be asked about his sin, because they will be known by their appearance when they emerge from their graves. Reconciling this verse with the likes of His statement, **By your Lord, We will surely question them all**, is that what is here is in one situation and the questioning is in another situation of the situations of the Resurrection. It was said that they will not be asked here as a question of inquiry about their sins, because God, the Exalted, has counted the deeds and preserved them for His servants, but they will be asked as a question of rebuke and reprimand. Similar to this verse is His statement, **And the criminals will not be asked about their sins.** Abu Al-Aaliyah said: The meaning is that no one other than the criminal will be asked about the sin of the criminal. It was said that not being asked is at the Resurrection, and the questioning is at the situation of accountability.

Tafsir al-Baghawi

39. On that Day, no human being or jinn will be asked about his sin. Al-Hasan and Qatada said: They will not be asked about their sins so that they will be known from their side, because God Almighty knew them from them, and the angels wrote them down for them. This is the narration of Al-Awfi on the authority of Ibn Abbas.

It was also narrated from him that the angels do not question the criminals because they know them by their marks. The evidence for this is what follows, and this is the statement of Mujahid.

On the authority of Ibn Abbas, regarding the reconciliation between this verse and His statement: **By your Lord, We will surely question them all** (al-Hijr 15:92), he said: He will not ask them, **Did you do such and such?** because He knows more about that than they do, but He will ask them, **Why did you do such**

and such? And on the authority of Ikrimah, he said: These are situations in which He will ask about some of them and not ask about others.

On the authority of Ibn Abbas also: They do not ask a question of compassion and mercy, but rather they ask a question of rebuke and reprimand.

Abu Al-Aaliyah said: Only the criminal is asked about the sin of the criminal.

39- On that Day meaning on the day the sky is split open. **No human being or jinn will be asked about his sin** because they will be known by their appearance when they emerge from their graves and are gathered together to the place of assembly, defended according to their different ranks. As for the Almighty's saying: **By your Lord, We will surely question them** and similar words, that is when they are brought to account in the assembly. The *ha* refers to humans in terms of the wording, for even if it comes after the wording, it comes before it in rank.

Surat Ar-Rahman: 40

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:40

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

40 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Then which of the favors of your Lord would you deny?** God Almighty says: Then which of the favors of your Lord, O group of mankind and mankind, which He bestowed upon you out of His justice towards you? Indeed, He did not punish from among you anyone except a criminal.

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

The Almighty says: **Then when the heaven is split** on the Day of Resurrection, as indicated by these verses, along with similar verses that have the same meaning, such as His statement: **And the heaven is split, and on that Day it will be fragile** and His statement: **And the Day the heaven will be split with clouds and the angels will be sent down** and His statement: **When the heaven is split * And obeys its Lord, and it must be** and His statement: **And it will be rose-colored like oil**, meaning it will melt as tar and silver melt in a casting, and it will change color as the dyes with which it is applied change color, sometimes red, yellow, blue, and green, and that is due to the severity of the matter and the great horror of the Day of Resurrection. Imam Ahmad said: Ahmad ibn Abd al-Malik told us, Abd al-Rahman ibn Abi al-Sahba' told us, Nafi' Abu Ghalib al-Bahili told us, Anas ibn Malik told us: The Messenger of God, may God bless him and grant him peace, said: **People will be resurrected on the Day of Resurrection and the sky will be pouring down on them.** Al-Jawhari said: **Pour down** means light rain. Ad-Dahhak said on the authority of Ibn Abbas regarding the words of God, the Most High: **A rose-like coat of paint**, that it is red leather. Abu Kudayna said on the authority of Qabus on the authority of his father on the authority of Ibn Abbas: **Then it was a rose-like coat of paint**, like a rose-like horse. Al-Awfi said on the authority of Ibn Abbas: Its color changed. Abu Salih said: Like a rose-like mule, then it was later like red. Al-Baghawi and others narrated that a rose-like horse is yellow in the spring and red in the winter, and when

the cold becomes intense its color changes. Al-Hasan al-Basri said: It can be of many colors. Al-Suddi said: It will be like the color of a rose-colored mule, and it will be like the tarnish of oil. Mujahid said: **Like paint** like the colors of paint. Ata' al-Khurasani said: Like the color of rose oil in its yellowness. Qatada said: Today it is green, and on that day its color will be reddish, a day of colors. Abu al-Juza' said: Like the clarity of oil. Ibn Jurayj said: The sky will become like melting oil, and that will be when the heat of Hell hits it.

God the Almighty says: **On that Day no man or jinn will be asked about his sin**, and this is like His saying: **This is a Day when they will not speak, nor will they be permitted to make excuses.** This is in one situation, and then in another situation, creation will be asked about all their deeds. God the Almighty says: **By your Lord, We will surely question them all, About what they used to do.** For this reason, Qatada said: **On that Day no man or jinn will be asked about his sin**, and he said: There had been a questioning, then the mouths of the people were sealed and their hands and feet spoke about what they used to do. Ali ibn Abi Talhah said on the authority of Ibn Abbas: He will not ask them, **Did you do such and such?** because He knows more about that than they do. Rather, He will say, **Why did you do such and such?** This is a second opinion. Mujahid said about this verse: **The angels will not be asked about the criminals, but they will be known by their marks.** This is a third opinion. It is as if this will be after they are ordered to the Fire, at which time they will not be asked about their sins, but they will be led to it and thrown into it, as God the Almighty says: **The criminals will be known by their marks**, meaning by signs that appear on them. Al-Hasan and Qatada said: They will be recognized by the blackness of their faces and the blueness of their eyes. I said: This is just as believers are recognized by the forelock and white spots left by ablution.

God the Almighty says: {Then he will be seized by the forelocks and the feet} meaning the angels will gather his forelock with his feet and throw him into the Fire like that. Al-A'mash said on the authority of Ibn Abbas: He will be seized by his forelock and his feet and broken as firewood is broken in an oven. Ad-Dahhak said: His forelock and his feet will be gathered together with a chain behind his back. As-Suddi said: The forelock and his feet of the disbeliever will be gathered together and his forelock will be tied to his foot and his back will be twisted. Ibn Abi Hatim said: My father told us, Abu Tuba Ar-Rabi' ibn Nafi' told us, Mu'awiyah ibn Salam told us, on the authority of his brother Zayd ibn Salam, that he heard Abu Salam, meaning his grandfather, Abd ar-Rahman told me, a man from Kinda told me: I came to Aisha and entered upon her with a veil between me and her. I said: The Messenger of God (blessings and peace of God be upon him) told you that there will come a time when he will not have the power to intercede for anyone? She said: Yes, I asked him about this while he and I were in the same state. He said: Yes, when the bridge is set up, I will not have the right to intercede for anyone until I know where it will lead me. And on the Day when some faces will turn white and some will turn black until I see what will be done to me - or he said, it will be revealed

- and at the bridge when it will be sharpened and heated. She said: What will be sharpened and heated? He said: It will be sharpened until it is like the blade of a sword, and heated until it is like a live coal. As for the believer, he will cross it and it will not harm him. As for the hypocrite, he will cling to it until, when it reaches his middle, he will fall from his feet and fall with his hands to his feet. She said: Have you ever seen someone who runs barefoot and a thorn will seize him until it almost pierces his feet? Then he will fall with his hands and head to his feet, and the angels will strike him with a hook on his forelock and foot and throw him into Hell and he will fall in it for a period of fifty years. I said: What is the weight of a man? She said: The weight of ten fat people. On that Day, the criminals will be known by their marks, and they will be seized by the forelocks and feet. This is a very strange hadith, and it contains some strange words that are attributed to the Prophet, and in the chain of transmission there is someone who was not named, and the likes of him cannot be used as evidence. And God knows best.

God the Almighty says: **This is Hell which the criminals denied.** That is, this fire whose existence you denied, here it is present and you can see it with your own eyes. It is said to them as a rebuke, a rebuke, a belittlement and a humiliation. God the Almighty says: **They will circulate between it and scalding water.** That is, sometimes they are tormented in Hell and sometimes they are given to drink from scalding water, which is a drink like molten copper that cuts through the intestines and entrails. This is like God the Almighty's saying: **When the shackles are around their necks and the chains, they will be dragged * In the scalding water; then into the Fire they will be blazing.**

And the Almighty's saying: *Now* means extremely hot, the heat has reached such an extreme that it is unbearable because of its intensity. Ibn Abbas said about His saying: **They will circulate between it and scalding water** meaning that it has reached its boiling point and its heat has become intense. This is what Mujahid, Sa'id ibn Jubayr, Ad-Dahhak, Al-Hasan, Ath-Thawri and As-Suddi said. Qatadah said: It has been ready to be cooked since God created the heavens and the earth. Muhammad ibn Ka'b Al-Qurazi said: The servant will be seized and moved by his forelock in that scalding water until the flesh melts and the bone and eyes in the head remain. It is like that in which God the Almighty says: **In scalding water, then in the Fire they will be burned.** Now scalding water means hot. Another narration is from Al-Qurazi: **Now scalding water** means present, and this is also the saying of Ibn Zayd. Present does not contradict what was narrated from Al-Qurazi firstly that it is hot, like His saying: **They will be given to drink from a spring boiling hot,** meaning hot, extremely hot, unbearable, and like His saying: **Not seeing when it is cooked** means when it is cooked and ripe. So His saying: **Now scalding water** means very hot scalding water. Since the punishment of the disobedient criminals and the blessing of the righteous are from His grace, mercy, justice and kindness to His creation, and His warning them of His punishment and wrath is what deters them from what they are doing of polytheism, sins and other things, He said, expressing gratitude for that to His creation: **Then which of the favors of your Lord would you deny?**

Fath al-Qadir

40- **Which of the favors of your Lord would you deny?** Among them is this severe threat, due to the many benefits that result from it.

Tafsir al-Baghawi

40. **Then which of the favors of your Lord would you deny?**

Tafsir al-Baidawi

40- **Then which of the favors of your Lord would you deny?** That is, of the favors that God bestowed upon His believing servants on this day.

The criminals will be known by their mark, and they will be seized by the forelocks and the feet.

Surat al-Rahman 55:41

The criminals will be known by their mark, and they will be seized by the forelocks and the feet.

Tafsir al-Jalalayn

41 - **The criminals will be known by their marks** the blackness of their faces and the blueness of their eyes **and they will be seized by the forelocks and the feet**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **The criminals will be known by their marks**, God Almighty says, **The angels will know the criminals by their marks and marks that God will mark them with, such as blackened faces and blue eyes.**

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of al-Hasan regarding his statement, **The criminals will be known by their marks**, he said: They will be known by the blackness of their faces and the blueness of their eyes.

Ibn Bashar told us: Muhammad ibn Marawan told us: Abu al-A'war told us on the authority of Qatada: **The criminals will be known by their marks.** He said: Blue eyes and black faces.

And His saying, **Then they will be seized by the forelocks and the feet**, God Almighty says: Then the guards will seize them by their forelocks and their feet and drag them to Hell and throw them into it.

Tafsir al-Qurtubi

The Almighty said, **The criminals will be known by their mark.** Al-Hasan said: The blackness of the face and the blueness of the eyes. God the Almighty said, **And We will gather the criminals on that Day blue-eyed.** And He the Almighty said, **The Day when some faces will turn white and some faces will turn black.** "Then they will be seized by the forelocks and the feet." That is, the angels will seize them by their forelocks, that is, by the hair on the front of their heads and their feet, and they will throw them into the Fire. Forelocks is the plural of forelock. Ad-Dahhak said, "Then his forelock and feet will be joined together in a chain behind his back." It was also reported from him that a man's feet will be seized and his forelock and his feet will be joined together until his back is crushed, then he will be thrown into the Fire. It was also said that this will be done to him so that his punishment will be more severe and his disfigurement greater. It was also said that the angels will drag them into the Fire, sometimes taking them by the forelock and dragging them on their face, and sometimes taking them by the feet and dragging them on their head.

Tafsir Ibn Kathir

The Almighty says: "Then when the heaven is split" on the Day of Resurrection, as indicated by these verses, along with similar verses that have the same meaning, such as His statement: "And the heaven is split, and on that Day it will be fragile" and His statement: "And the Day the heaven will be split with clouds and the angels will be sent down" and His statement: "When the heaven is split * And obeys its Lord, and it must be" and His statement: "And it will be rose-colored like oil", meaning it will melt as tar and silver melt in a casting, and it will change color as the dyes with which it is applied change color, sometimes red, yellow, blue, and green, and that is due to the severity of the matter and the great horror of the Day of Resurrection. Imam Ahmad said: Ahmad ibn Abd al-Malik told us, Abd al-Rahman ibn Abi al-Sahba' told us, Nafi' Abu Ghalib al-Bahili told us, Anas ibn Malik told us: The Messenger of God, may God bless him and grant him peace, said: **People will be resurrected on the Day of Resurrection and the sky will be pouring down on them.** Al-Jawhari said: **Pour down** means light rain. Ad-Dahhak said on the authority of Ibn Abbas regarding the words of God, the Most High: **A rose-like coat of paint**, that it is red leather. Abu Kudayna said on the authority of Qabus on the authority of his father on the authority of Ibn Abbas: **Then it was a rose-like coat of paint**, like a rose-like horse. Al-Awfi said on the authority of Ibn Abbas: Its color changed. Abu Salih said: Like a rose-like mule, then it was later like red. Al-Baghawi and others narrated that a rose-like horse is yellow in the spring and red in the winter, and when the cold becomes intense its color changes. Al-Hasan al-Basri said: It can be of many colors. Al-Suddi said: It will be like the color of a rose-colored mule, and it will be like the tarnish of oil. Mujahid said: **Like paint** like the colors of paint. Ata' al-Khurasani said: Like the color of rose oil in its yellowness. Qatada said: Today it is green, and on that day its color will be reddish, a day of colors. Abu al-Juz'a said: Like the clarity of oil. Ibn Jurayj said: The sky will become like melting oil, and that will be when the heat of Hell hits it.

God the Almighty says: **On that Day no man or jinn will be asked about his sin**, and this is like His saying: **This is a Day when they will not speak, nor will they be permitted to make excuses.** This is in one situation, and then in another situation, creation will be asked about all their deeds. God the Almighty says: **By your Lord, We will surely question them all, About what they used to do.** For this reason, Qatada said: **On that Day no man or jinn will be asked about his sin**, and he said: There had been a questioning, then the mouths of the people were sealed and their hands and feet spoke about what they used to do. Ali ibn Abi Talhah said on the authority of Ibn Abbas: He will not ask them, **Did you do such and such?** because He knows more about that than they do. Rather, He will say, **Why did you do such and such?** This is a second opinion. Mujahid said about this verse: **The angels will not be asked about the criminals, but they will be known by their marks.** This is a third opinion. It is as if this will be after they

are ordered to the Fire, at which time they will not be asked about their sins, but they will be led to it and thrown into it, as God the Almighty says: **The criminals will be known by their marks**, meaning by signs that appear on them. Al-Hasan and Qatada said: They will be recognized by the blackness of their faces and the blueness of their eyes. I said: This is just as believers are recognized by the forelock and white spots left by ablution.

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God the Almighty says: **This is Hell which the criminals denied**. That is, this fire whose existence you denied, here it is present and you can see it with your own eyes. It is said to them as a rebuke, a rebuke, a belittlement and a humiliation. God the Almighty says: **They will circulate between it and scalding water**. That is, sometimes they are tormented in Hell and sometimes they are given to drink from scalding water, which is a drink like molten copper that cuts through the intestines and entrails. This is like God the

Almighty's saying: **When the shackles are around their necks and the chains, they will be dragged * In the scalding water; then into the Fire they will be blazing**.

And the Almighty's saying: *Now* means extremely hot, the heat has reached such an extreme that it is unbearable because of its intensity. Ibn Abbas said about His saying: **They will circulate between it and scalding water** meaning that it has reached its boiling point and its heat has become intense. This is what Mujahid, Sa'id ibn Jubayr, Ad-Dahhak, Al-Hasan, Ath-Thawri and As-Suddi said. Qatadah said: It has been ready to be cooked since God created the heavens and the earth. Muhammad ibn Ka'b Al-Qurazi said: The servant will be seized and moved by his forelock in that scalding water until the flesh melts and the bone and eyes in the head remain. It is like that in which God the Almighty says: **In scalding water, then in the Fire they will be burned**. Now scalding water means hot. Another narration is from Al-Qurazi: **Now scalding water** means present, and this is also the saying of Ibn Zayd. Present does not contradict what was narrated from Al-Qurazi firstly that it is hot, like His saying: **They will be given to drink from a spring boiling hot**, meaning hot, extremely hot, unbearable, and like His saying: **Not seeing when it is cooked** means when it is cooked and ripe. So His saying: **Now scalding water** means very hot scalding water. Since the punishment of the disobedient criminals and the blessing of the righteous are from His grace, mercy, justice and kindness to His creation, and His warning them of His punishment and wrath is what deters them from what they are doing of polytheism, sins and other things, He said, expressing gratitude for that to His creation: **Then which of the favors of your Lord would you deny?**

41- "The criminals will be known by their mark." This sentence is used to explain why there is no question. Mark: Sign. Al-Hasan said: Their mark will be black faces and blue eyes, as in His statement: "And We shall gather the criminals on that Day blue." And He said: "The Day when some faces will turn white and some faces will turn black." It was also said that their mark will be what will cover them of sadness and gloom. "So they will be seized by the forelocks and the feet." The preposition and the noun in the accusative case are in the nominative case as a substitute, and the forelocks are the hair on the front of the head. The meaning is: The feet will be secured to the forelocks, and the angels will throw them into the Fire. Ad-Dahhak said: His forelock and feet will be gathered together in a chain behind his back. It was also said that the angels will drag them to the Fire, sometimes taking them by the forelocks and dragging them on their faces, and sometimes taking them by the feet and dragging them on their heads.

Tafsir al-Baghawi

41. **The criminals will be known by their mark**, which is the blackness of their faces and the blueness of their eyes, as the Almighty said: **On the Day when some faces will turn white and some faces will turn black** (Al Imran 3:106). **Then they will be seized by the forelocks and the feet**, the feet will be brought together to the

Surat Ar-Rahman: 41

The criminals will be known by their mark, and they will be seized by the forelocks and the feet.

forelocks from behind and they will be thrown into the Fire.

Tafsir al-Baidawi

41- **The criminals will be known by their mark**, which is the gloom and sadness that overtakes them. **They will be seized by the forelocks and the feet**, combining them together. It was also said that they will be seized **by the forelocks** sometimes and **by the feet** other times.

Surat al-Rahman 55:42

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

42 - Then which of the favors of your Lord would you deny? The forelock of each of them will be pulled to his feet from behind or in front and he will be thrown into the Fire and it will be said to them:

Tafsir al-Suyuti

Tafsir al-Tabari

Then which of the favors of your Lord would you deny? God Almighty says, "Then which of the favors of your Lord, O assembly of jinn and mankind, has He bestowed upon you, by making known to His angels the criminals among the obedient among you, until He singled out the criminals for humiliation and disgrace, to the exclusion of others..."

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

The Almighty says: **Then when the heaven is split** on the Day of Resurrection, as indicated by these verses, along with similar verses that have the same meaning, such as His statement: **And the heaven is split, and on that Day it will be fragile** and His statement: **And the Day the heaven will be split with clouds and the angels will be sent down** and His statement: **When the heaven is split * And obeys its Lord, and it must be** and His statement: **And it will be rose-colored like oil**, meaning it will melt as tar and silver melt in a casting, and it will change color as the dyes with which it is applied change color, sometimes red, yellow, blue, and green, and that is due to the severity of the matter and the great horror of the Day of Resurrection. Imam Ahmad said: Ahmad ibn Abd al-Malik told us, Abd al-Rahman ibn Abi al-Sahba' told us, Nafi' Abu Ghalib al-Bahili told us, Anas ibn Malik told us: The Messenger of God, may God bless him and grant him peace, said: **People will be resurrected on the Day of Resurrection and the sky will be pouring down on them.** Al-Jawhari said: **Pour down** means light rain. Ad-Dahhak said on the authority of Ibn Abbas regarding the words of God, the Most High: **A rose-like coat of paint**, that it is red leather. Abu Kudayna said on the authority of Qabus on the authority of his father on the authority of Ibn Abbas: **Then it was a rose-like coat of paint**, like a rose-like horse. Al-Awfi said on the authority of Ibn Abbas: Its color changed. Abu Salih said: Like a rose-like mule, then it was later like red. Al-Baghawi and others narrated that a rose-like horse

is yellow in the spring and red in the winter, and when the cold becomes intense its color changes. Al-Hasan al-Basri said: It can be of many colors. Al-Suddi said: It will be like the color of a rose-colored mule, and it will be like the tarnish of oil. Mujahid said: **Like paint** like the colors of paint. Ata' al-Khurasani said: Like the color of rose oil in its yellowness. Qatada said: Today it is green, and on that day its color will be reddish, a day of colors. Abu al-Juza' said: Like the clarity of oil. Ibn Jurayj said: The sky will become like melting oil, and that will be when the heat of Hell hits it.

God the Almighty says: **On that Day no man or jinn will be asked about his sin**, and this is like His saying: **This is a Day when they will not speak, nor will they be permitted to make excuses.** This is in one situation, and then in another situation, creation will be asked about all their deeds. God the Almighty says: **By your Lord, We will surely question them all, About what they used to do.** For this reason, Qatada said: **On that Day no man or jinn will be asked about his sin**, and he said: There had been a questioning, then the mouths of the people were sealed and their hands and feet spoke about what they used to do. Ali ibn Abi Talhah said on the authority of Ibn Abbas: He will not ask them, **Did you do such and such?** because He knows more about that than they do. Rather, He will say, **Why did you do such and such?** This is a second opinion. Mujahid said about this verse: **The angels will not be asked about the criminals, but they will be known by their marks.** This is a third opinion. It is as if this will be after they are ordered to the Fire, at which time they will not be asked about their sins, but they will be led to it and thrown into it, as God the Almighty says: **The criminals will be known by their marks**, meaning by signs that appear on them. Al-Hasan and Qatada said: They will be recognized by the blackness of their faces and the blueness of their eyes. I said: This is just as believers are recognized by the forelock and white spots left by ablution.

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Then which of the favors of your Lord would you deny?

heated. She said: What will be sharpened and heated? He said: It will be sharpened until it is like the blade of a sword, and heated until it is like a live coal. As for the believer, he will cross it and it will not harm him. As for the hypocrite, he will cling to it until, when it reaches his middle, he will fall from his feet and fall with his hands to his feet. She said: Have you ever seen someone who runs barefoot and a thorn will seize him until it almost pierces his feet? Then he will fall with his hands and head to his feet, and the angels will strike him with a hook on his forelock and foot and throw him into Hell and he will fall in it for a period of fifty years. I said: What is the weight of a man? She said: The weight of ten fat people. On that Day, the criminals will be known by their marks, and they will be seized by the forelocks and feet. This is a very strange hadith, and it contains some strange words that are attributed to the Prophet, and in the chain of transmission there is someone who was not named, and the likes of him cannot be used as evidence. And God knows best.

God the Almighty says: **This is Hell which the criminals denied.** That is, this fire whose existence you denied, here it is present and you can see it with your own eyes. It is said to them as a rebuke, a rebuke, a belittlement and a humiliation. God the Almighty says: **They will circulate between it and scalding water.** That is, sometimes they are tormented in Hell and sometimes they are given to drink from scalding water, which is a drink like molten copper that cuts through the intestines and entrails. This is like God the Almighty's saying: **When the shackles are around their necks and the chains, they will be dragged * In the scalding water; then into the Fire they will be blazing.**

And the Almighty's saying: *Now* means extremely hot, the heat has reached such an extreme that it is unbearable because of its intensity. Ibn Abbas said about His saying: **They will circulate between it and scalding water** meaning that it has reached its boiling point and its heat has become intense. This is what Mujahid, Sa'id ibn Jubayr, Ad-Dahhak, Al-Hasan, Ath-Thawri and As-Suddi said. Qatadah said: It has been ready to be cooked since God created the heavens and the earth. Muhammad ibn Ka'b Al-Qurazi said: The servant will be seized and moved by his forelock in that scalding water until the flesh melts and the bone and eyes in the head remain. It is like that in which God the Almighty says: **In scalding water, then in the Fire they will be burned.** Now scalding water means hot. Another narration is from Al-Qurazi: **Now scalding water** means present, and this is also the saying of Ibn Zayd. Present does not contradict what was narrated from Al-Qurazi firstly that it is hot, like His saying: **They will be given to drink from a spring boiling hot,** meaning hot, extremely hot, unbearable, and like His saying: **Not seeing when it is cooked** means when it is cooked and ripe. So His saying: **Now scalding water** means very hot scalding water. Since the punishment of the disobedient criminals and the blessing of the righteous are from His grace, mercy, justice and kindness to His creation, and His warning them of His punishment and wrath is what deters them from what they are doing of polytheism, sins and other things, He said, expressing gratitude for that to His creation: **Then which of the favors of your Lord would**

you deny?

Fath al-Qadir

42- Which of the favors of your Lord would you deny?

Among them is this severe intimidation and severe threat that makes hearts tremble and the insides shake with terror.

Tafsir al-Baghawi

42. Then which of the favors of your Lord would you deny?

42- Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:43

This is Hell which the criminals deny.

Tafsir al-Jalalayn

43 - This is Hell which the criminals deny

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to these criminals, whom He, the Most High, has informed us will be known on the Day of Resurrection by their marks when they are seized by the forelocks and feet: This is Hell which the criminals deny. He left out mentioning it, being satisfied with the indication of the speech on it from him. He mentioned that this is in the reading of Abdullah (This is Hell which you used to deny. You will burn in it. You will neither die therein nor live therein).

Tafsir al-Qurtubi

The Almighty says, **This is Hell which the criminals deny.** That is, they will be told, **This is the fire which you were told about, but you denied it.**

Tafsir Ibn Kathir

The Almighty says: **Then when the heaven is split** on the Day of Resurrection, as indicated by these verses, along with similar verses that have the same meaning, such as His statement: **And the heaven is split, and on that Day it will be fragile** and His statement: **And the Day the heaven will be split with clouds and the angels will be sent down** and His statement: **When the heaven is split * And obeys its Lord, and it must be** and His statement: **And it will be rose-colored like oil**, meaning it will melt as tar and silver melt in a casting, and it will change color as the dyes with which it is applied change color, sometimes red, yellow, blue, and green, and that is due to the severity of the matter and the great horror of the Day of Resurrection. Imam Ahmad said: Ahmad ibn Abd al-Malik told us, Abd al-Rahman ibn Abi al-Sahba' told us, Nafi' Abu Ghalib al-Bahili told us, Anas ibn Malik told us: The Messenger of God, may God bless him and grant him peace, said: **People will be resurrected on the Day of Resurrection and the sky will be pouring down on them.** Al-Jawhari said: **Pour down** means light rain. Ad-Dahhak said on the authority of Ibn Abbas regarding the words of God, the Most High: **A rose-like coat of paint**, that it is red leather. Abu Kudayna said on the authority of Qabus on the authority of his father on the authority of Ibn Abbas: **Then it was a rose-like coat of paint**, like a rose-like horse. Al-Awfi said on the authority of Ibn Abbas: Its color changed. Abu Salih said: Like a rose-like mule, then it was later like red. Al-Baghawi and others narrated that a rose-like horse

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This is Hell which the criminals deny.

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you deny?

Fath al-Qadir

43- **This is Hell which the criminals deny.** That is, they will be told at that time, **This is the Hell which you see and look at, even though you used to deny it and say that it will not exist.** The sentence is a new answer to an implied question, as if it was said: **So what will be said to them when they are seized by the forelocks and feet?** So it was said that they will be told, **This is Hell,** as a rebuke and reprimand to them.

43. Then it will be said to them: **This is Hell, which the criminals deny,** the polytheists.

Tafsir al-Baidawi

43- **This is Hell which the criminals deny.**

Surat al-Rahman 55:44

They will circulate between it and scalding water for a while.

Tafsir al-Jalalayn

44 - **They will go around** running **between it and scalding water** boiling water **very hot** which they will drink if they seek help from the heat of the fire. It is defective like qadi.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **They will circulate between it and scalding water**, God Almighty says: These criminals, whose description He has described in Hell, will circulate between its layers. **And between scalding water**, meaning: And between hotter and more boiling water until its heat is at its peak and its cooking is complete. And everything that has been perceived and reached has come. And from this is the statement, **Not looking at its [time]** (al-Ahzab 33:53), meaning: its perception and its reaching, as Nabigha of Banu Dhubyani said:

And he dyes the beard of the one who betrayed and deceived with red from the blood of the hollow

It means: aware.

And the people of interpretation said something similar to what we said about that.

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **and between scalding water**, meaning: His freedom has ended.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **and between scalding water** meaning: it boiled until it reached boiling point.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **and between scalding water**, he said: It has reached its boiling point.

Ibn Hamid told us: Yaqub told us, on the authority of Jaafar, on the authority of Saeed, who said: The vessel is the one whose heat has reached its peak.

Ibn Bashar told us: Abu Asim told us: Shabib told us, on the authority of Bishr, on the authority of Ikrimah, on the authority of Ibn Abbas: **They will circulate between it and scalding water**. He said: The boiling water is that which is intensely boiling and cooked.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **A hot water bath**, that it is what has been concluded.

Ibn Bashar told us: Muhammad ibn Marwan told us: Abu al-A'war told us on the authority of Qatada: **And between scalding water** means: He cooked it since the day God created the heavens and the earth.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **They will circulate between it and scalding water**. He said: Scalding water has been cooked since God created the heavens and the earth.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Hasan: **Hameem is about to reach its peak**. He said: **Hameem is about to reach its peak**.

Ibn Hamid told us: Mihran told us on the authority of Sufyan, **Hameem Ann**, he said: His heat has ended.

Some of them said: What is meant by **the present** is **the immediate**.

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **They will go around between it and scalding water, just now**. He said, **They will go around between it and scalding water, just now**. "Then" means **the present**.

Tafsir al-Qurtubi

They will go around it and scalding water. Qatada said: They will go around once between scalding water and once between Hellfire. Hellfire is fire, and scalding water is a drink. There are three interpretations of the Almighty's statement: *Soon*. One of them is that it is that which has reached its heat and scalding water. This was said by Ibn Abbas, Saeed bin Jubayr, and Al-Suddi. From this is the statement of Al-Nabigha Al-Dhubyani:

And the beard of the one who betrayed and deceived was dyed red from the blood of the soul

Qatada said, *An* means cooking since God created the heavens and the earth. He says: When they cry out for help from the Fire, He makes that their help. Ka'b said, *An* is a valley from the valleys of Hell in which the pus of the people of Hell collects, so they are immersed in it in their shackles until their joints are dislocated, then they emerge from it and God has created for them a new creation and they are thrown into the Fire. This is what God the Most High said, **They will circulate between it and scalding water**. Ka'b also said, **It is the present**. Mujahid said, "It is the one whose drink has reached its peak and the blessing in what is described of the horror of the Resurrection and the punishment of the criminals is what is in it of deterrence from sins and encouragement to acts of obedience." It was narrated from the Prophet (peace and blessings of God be upon him) that he came upon a young man at night reciting, **And when the heaven is split open and becomes rose-colored like oil**. The young man stood and was

They will circulate between it and scalding water for a while.

choked with tears and began to say, **Woe to Yahya! What a day will the heaven be split open and Yahya?** The Prophet (peace and blessings of God be upon him) said, **Woe to you, young man! The same! By the One in Whose hand is my soul, the angels of the heavens wept because of your weeping.**

Tafsir Ibn Kathir

The Almighty says: **Then when the heaven is split** on the Day of Resurrection, as indicated by these verses, along with similar verses that have the same meaning, such as His statement: **And the heaven is split, and on that Day it will be fragile** and His statement: **And the Day the heaven will be split with clouds and the angels will be sent down** and His statement: **When the heaven is split * And obeys its Lord, and it must be** and His statement: **And it will be rose-colored like oil**, meaning it will melt as tar and silver melt in a casting, and it will change color as the dyes with which it is applied change color, sometimes red, yellow, blue, and green, and that is due to the severity of the matter and the great horror of the Day of Resurrection. Imam Ahmad said: Ahmad ibn Abd al-Malik told us, Abd al-Rahman ibn Abi al-Sahba' told us, Nafi' Abu Ghalib al-Bahili told us, Anas ibn Malik told us: The Messenger of God, may God bless him and grant him peace, said: **People will be resurrected on the Day of Resurrection and the sky will be pouring down on them.** Al-Jawhari said: **Pour down** means light rain. Ad-Dahhak said on the authority of Ibn Abbas regarding the words of God, the Most High: **A rose-like coat of paint**, that it is red leather. Abu Kudayna said on the authority of Qabus on the authority of his father on the authority of Ibn Abbas: **Then it was a rose-like coat of paint**, like a rose-like horse. Al-Awfi said on the authority of Ibn Abbas: Its color changed. Abu Salih said: Like a rose-like mule, then it was later like red. Al-Baghawi and others narrated that a rose-like horse is yellow in the spring and red in the winter, and when the cold becomes intense its color changes. Al-Hasan al-Basri said: It can be of many colors. Al-Suddi said: It will be like the color of a rose-colored mule, and it will be like the tarnish of oil. Mujahid said: **Like paint** like the colors of paint. Ata' al-Khurasani said: Like the color of rose oil in its yellowness. Qatada said: Today it is green, and on that day its color will be reddish, a day of colors. Abu al-Juza' said: Like the clarity of oil. Ibn Jurayj said: The sky will become like melting oil, and that will be when the heat of Hell hits it.

God the Almighty says: **On that Day no man or jinn will be asked about his sin**, and this is like His saying: **This is a Day when they will not speak, nor will they be permitted to make excuses.** This is in one situation, and then in another situation, creation will be asked about all their deeds. God the Almighty says: **By your Lord, We will surely question them all, About what they used to do.** For this reason, Qatada said: **On that Day no man or jinn will be asked about his sin**, and he said: There had been a questioning, then the mouths of the people were sealed and their hands and feet spoke about what they used to do. Ali ibn Abi Talhah said on

the authority of Ibn Abbas: He will not ask them, **Did you do such and such?** because He knows more about that than they do. Rather, He will say, **Why did you do such and such?** This is a second opinion. Mujahid said about this verse: **The angels will not be asked about the criminals, but they will be known by their marks.** This is a third opinion. It is as if this will be after they are ordered to the Fire, at which time they will not be asked about their sins, but they will be led to it and thrown into it, as God the Almighty says: **The criminals will be known by their marks**, meaning by signs that appear on them. Al-Hasan and Qatada said: They will be recognized by the blackness of their faces and the blueness of their eyes. I said: This is just as believers are recognized by the forelock and white spots left by ablution.

God the Almighty says: {Then he will be seized by the forelocks and the feet} meaning the angels will gather his forelock with his feet and throw him into the Fire like that. Al-A'mash said on the authority of Ibn Abbas: He will be seized by his forelock and his feet and broken as firewood is broken in an oven. Ad-Dahhak said: His forelock and his feet will be gathered together with a chain behind his back. As-Suddi said: The forelock and his feet of the disbeliever will be gathered together and his forelock will be tied to his foot and his back will be twisted. Ibn Abi Hatim said: My father told us, Abu Tuba Ar-Rabi' ibn Nafi' told us, Mu'awiyah ibn Salam told us, on the authority of his brother Zayd ibn Salam, that he heard Abu Salam, meaning his grandfather, Abd ar-Rahman told me, a man from Kinda told me: I came to Aisha and entered upon her with a veil between me and her. I said: The Messenger of God (blessings and peace of God be upon him) told you that there will come a time when he will not have the power to intercede for anyone? She said: Yes, I asked him about this while he and I were in the same state. He said: Yes, when the bridge is set up, I will not have the right to intercede for anyone until I know where it will lead me. And on the Day when some faces will turn white and some will turn black until I see what will be done to me - or he said, it will be revealed - and at the bridge when it will be sharpened and heated. She said: What will be sharpened and heated? He said: It will be sharpened until it is like the blade of a sword, and heated until it is like a live coal. As for the believer, he will cross it and it will not harm him. As for the hypocrite, he will cling to it until, when it reaches his middle, he will fall from his feet and fall with his hands to his feet. She said: Have you ever seen someone who runs barefoot and a thorn will seize him until it almost pierces his feet? Then he will fall with his hands and head to his feet, and the angels will strike him with a hook on his forelock and foot and throw him into Hell and he will fall in it for a period of fifty years. I said: What is the weight of a man? She said: The weight of ten fat people. On that Day, the criminals will be known by their marks, and they will be seized by the forelocks and feet. This is a very strange hadith, and it contains some strange words that are attributed to the Prophet, and in the chain of transmission there is someone who was not named, and the likes of him cannot be used as evidence. And God knows best.

God the Almighty says: **This is Hell which the criminals**

denied. That is, this fire whose existence you denied, here it is present and you can see it with your own eyes. It is said to them as a rebuke, a rebuke, a belittlement and a humiliation. God the Almighty says: **They will circulate between it and scalding water.** That is, sometimes they are tormented in Hell and sometimes they are given to drink from scalding water, which is a drink like molten copper that cuts through the intestines and entrails. This is like God the Almighty's saying: **When the shackles are around their necks and the chains, they will be dragged * In the scalding water; then into the Fire they will be blazing.**

And the Almighty's saying: *Now* means extremely hot, the heat has reached such an extreme that it is unbearable because of its intensity. Ibn Abbas said about His saying: **They will circulate between it and scalding water** meaning that it has reached its boiling point and its heat has become intense. This is what Mujahid, Sa'id ibn Jubayr, Ad-Dahhak, Al-Hasan, Ath-Thawri and As-Suddi said. Qatadah said: It has been ready to be cooked since God created the heavens and the earth. Muhammad ibn Ka'b Al-Qurazi said: The servant will be seized and moved by his forelock in that scalding water until the flesh melts and the bone and eyes in the head remain. It is like that in which God the Almighty says: **In scalding water, then in the Fire they will be burned.** Now scalding water means hot. Another narration is from Al-Qurazi: **Now scalding water** means present, and this is also the saying of Ibn Zayd. Present does not contradict what was narrated from Al-Qurazi firstly that it is hot, like His saying: **They will be given to drink from a spring boiling hot,** meaning hot, extremely hot, unbearable, and like His saying: **Not seeing when it is cooked** means when it is cooked and ripe. So His saying: **Now scalding water** means very hot scalding water. Since the punishment of the disobedient criminals and the blessing of the righteous are from His grace, mercy, justice and kindness to His creation, and His warning them of His punishment and wrath is what deters them from what they are doing of polytheism, sins and other things, He said, expressing gratitude for that to His creation: **Then which of the favors of your Lord would you deny?**

44- **They will circulate between it** meaning between Hell, which will burn them. **And between scalding water** will be poured over their faces. The scalding water is the hot water, and *now* is that which has reached its peak and its heat. This is what Al-Farra' said: Al-Zajjaj said: **However, it comes to an, so it is now:** if it has reached its peak in maturity and heat. From this is the saying of Al-Nabigha Al-Dhubyani:

And the beard of the one who betrayed and deceived was dyed red from the blood of the soul

It was said that it is a valley of the valleys of Hell in which the pus of the people of Hell is, and they are immersed in it. Qatada said: They will wander once in the boiling water and once in Hell.

44. **They will circulate between it and scalding water, which is boiling hot.** Al-Zajjaj said: **Whenever it comes, it is boiling hot.** The meaning is

that they will walk between Hell and scalding water, but when they seek help from the heat of the Fire, their torment will be made into scalding water that has become like molten brass. This is His statement: **And if they seek help, they will be relieved with water like molten brass.** (al-Kahf 18:29) Ka'b Al-Ahbar said: '*Aan*' is a valley from the valleys of Hell in which the pus of the people of Hell will collect, and they will be thrown into that valley until their joints are dislocated. Then they will emerge from it and God, the Most High, will have created a new creation for them, and they will be thrown into the Fire. This is His statement: **They will circulate between it and scalding water, which is boiling hot.**

44- **They will go around between it** between the fire, burning them in it. **And between scalding water,** which has reached the extreme of heat, and is poured over them, or they are given from it to drink. It was said that if they seek help from the fire, they are helped with scalding water.

Surat Ar-Rahman: 45

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:45

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

45 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** means: Then which of the favors of your Lord, O group of jinn and mankind, which He bestowed upon you by punishing the people of disbelief in Him and honoring the people of faith in Him, would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

The Almighty says: **Then when the heaven is split** on the Day of Resurrection, as indicated by these verses, along with similar verses that have the same meaning, such as His statement: **And the heaven is split, and on that Day it will be fragile** and His statement: **And the Day the heaven will be split with clouds and the angels will be sent down** and His statement: **When the heaven is split * And obeys its Lord, and it must be** and His statement: **And it will be rose-colored like oil**, meaning it will melt as tar and silver melt in a casting, and it will change color as the dyes with which it is applied change color, sometimes red, yellow, blue, and green, and that is due to the severity of the matter and the great horror of the Day of Resurrection. Imam Ahmad said: Ahmad ibn Abd al-Malik told us, Abd al-Rahman ibn Abi al-Sahba' told us, Nafi' Abu Ghalib al-Bahili told us, Anas ibn Malik told us: The Messenger of God, may God bless him and grant him peace, said: **People will be resurrected on the Day of Resurrection and the sky will be pouring down on them.** Al-Jawhari said: **Pour down** means light rain. Ad-Dahhak said on the authority of Ibn Abbas regarding the words of God, the Most High: **A rose-like coat of paint**, that it is red leather. Abu Kudayna said on the authority of Qabus on the authority of his father on the authority of Ibn Abbas: **Then it was a rose-like coat of paint**, like a rose-like horse. Al-Awfi said on the authority of Ibn Abbas: Its color changed. Abu Salih said: Like a rose-like mule, then it was later like red. Al-Baghawi and others narrated that a rose-like horse is yellow in the spring and red in the winter, and when

the cold becomes intense its color changes. Al-Hasan al-Basri said: It can be of many colors. Al-Suddi said: It will be like the color of a rose-colored mule, and it will be like the tarnish of oil. Mujahid said: **Like paint** like the colors of paint. Ata' al-Khurasani said: Like the color of rose oil in its yellowness. Qatada said: Today it is green, and on that day its color will be reddish, a day of colors. Abu al-Juza' said: Like the clarity of oil. Ibn Jurayj said: The sky will become like melting oil, and that will be when the heat of Hell hits it.

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- and at the bridge when it will be sharpened and heated. She said: What will be sharpened and heated? He said: It will be sharpened until it is like the blade of a sword, and heated until it is like a live coal. As for the believer, he will cross it and it will not harm him. As for the hypocrite, he will cling to it until, when it reaches his middle, he will fall from his feet and fall with his hands to his feet. She said: Have you ever seen someone who runs barefoot and a thorn will seize him until it almost pierces his feet? Then he will fall with his hands and head to his feet, and the angels will strike him with a hook on his forelock and foot and throw him into Hell and he will fall in it for a period of fifty years. I said: What is the weight of a man? She said: The weight of ten fat people. On that Day, the criminals will be known by their marks, and they will be seized by the forelocks and feet. This is a very strange hadith, and it contains some strange words that are attributed to the Prophet, and in the chain of transmission there is someone who was not named, and the likes of him cannot be used as evidence. And God knows best.

God the Almighty says: **This is Hell which the criminals denied.** That is, this fire whose existence you denied, here it is present and you can see it with your own eyes. It is said to them as a rebuke, a rebuke, a belittlement and a humiliation. God the Almighty says: **They will circulate between it and scalding water.** That is, sometimes they are tormented in Hell and sometimes they are given to drink from scalding water, which is a drink like molten copper that cuts through the intestines and entrails. This is like God the Almighty's saying: **When the shackles are around their necks and the chains, they will be dragged * In the scalding water; then into the Fire they will be blazing.**

And the Almighty's saying: *Now* means extremely hot, the heat has reached such an extreme that it is unbearable because of its intensity. Ibn Abbas said about His saying: **They will circulate between it and scalding water** meaning that it has reached its boiling point and its heat has become intense. This is what Mujahid, Sa'id ibn Jubayr, Ad-Dahhak, Al-Hasan, Ath-Thawri and As-Suddi said. Qatadah said: It has been ready to be cooked since God created the heavens and the earth. Muhammad ibn Ka'b Al-Qurazi said: The servant will be seized and moved by his forelock in that scalding water until the flesh melts and the bone and eyes in the head remain. It is like that in which God the Almighty says: **In scalding water, then in the Fire they will be burned.** Now scalding water means hot. Another narration is from Al-Qurazi: **Now scalding water** means present, and this is also the saying of Ibn Zayd. Present does not contradict what was narrated from Al-Qurazi firstly that it is hot, like His saying: **They will be given to drink from a spring boiling hot**, meaning hot, extremely hot, unbearable, and like His saying: **Not seeing when it is cooked** means when it is cooked and ripe. So His saying: **Now scalding water** means very hot scalding water. Since the punishment of the disobedient criminals and the blessing of the righteous are from His grace, mercy, justice and kindness to His creation, and His warning them of His punishment and wrath is what deters them from what they are doing of polytheism, sins and other things, He said, expressing gratitude for that to His creation: **Then which of the favors of your Lord would you deny?**

Fath al-Qadir

45- Then which of the favors of your Lord would you deny? For among its most important aspects is the blessing that comes from this intimidation and the encouragement to do good and the warning against evil that comes from it.

Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Abu al-Shaykh in al-Azmah, Ibn Mardawayh, and al-Bayhaqi in al-Asma' wa'l-Sifat narrated on the authority of Ibn Abbas, regarding His statement, **Possessor of majesty and honor**, that he said, **Possessor of pride and greatness.** Ibn Jarir and Ibn Abi Hatim narrated on his authority, **He who is in the heavens asks Him**, that he said, **His servants ask Him for sustenance, death, and life every day, and He is in that state.** Al-Hasan ibn Sufyan in his Musnad, Al-Bazzar, Ibn Jarir, Al-Tabarani, Abu Al-Shaykh in Al-Azmah, Ibn Mandah, Ibn Mardawayh, Abu Nu'aym and Ibn Asakir narrated on the authority of Abdullah ibn Munib who said: "The Messenger of God (peace and blessings of God be upon him) recited to us this verse: 'Every day He is concerned with a matter.' We said: 'O Messenger of God, what is that matter?' He said: 'To forgive sins, relieve distress, raise some people up and degrade others.'" Al-Bukhari narrated in his Tarikh, Ibn Majah, Ibn Abi Asim, Al-Bazzar, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Hibban, Al-Tabarani, Abu Al-Shaykh in Al-Azmah, Ibn Mardawayh, Ibn Asakir and Al-Bayhaqi in Al-Shu'ab on the authority of Abu Al-Darda', on the authority of the Prophet (peace and blessings of God be upon him) regarding the verse: 'It is His concern that He forgives sins, relieves distress, raises some people up and degrades others.' Al-Bazzar added: 'And He answers the caller.' Al-Bukhari narrated it as a suspended hadith and attributed it to Abu Al-Darda'. Al-Bazzar narrated on the authority of Ibn Umar, on the authority of the Prophet, peace and blessings be upon him, regarding the verse: He forgives sins and relieves distress. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi narrated in Al-Asma' wa'l-Sifat on the authority of Ibn Abbas regarding His statement: **We will attend to you, O two heavy things**, that he said: This is a warning from God to His servants, and God has no business. And regarding His statement: **You will not go forth except by authority**, he said: You will not go out from My authority. Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on his authority regarding His statement: **He will send upon you a flame of fire**, that he said: The flame of fire, **and brass**, that he said: The smoke of fire. Ibn Jarir also narrated on his authority: **And brass** that he said: The brass with which they are tormented. Ibn Abi Hatim narrated on his authority: **And it was rose-colored**, that is, red, **like paint**, that he said: It is red leather. Al-Faryabi, Sa'id ibn Mansur, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim also narrated on his authority: **And it was rose-colored like paint**, that he said: Like the color of a rose-colored horse. Ibn Abi Hatim also narrated from him regarding his statement, **On that Day, neither man nor jinn will be asked about his sin**, he said: He will not ask them, **Did you do such and such?** because He knows more about that than they do. But He will say to them, **Why did you do such and such?** Ibn Abi Hatim, Ibn Mardawayh, and Al-Bayhaqi in Al-Baath wal-Nashur also narrated from him regarding his

Surat Ar-Rahman: 45

Then which of the favors of your Lord would you deny?

statement, **Then he will be seized by the forelocks and the feet**, he said: The guards will seize him by the forelock and the feet, and he will be gathered and crushed as firewood is crushed in an oven. Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim also narrated from him regarding his statement, **And between scalding water**, he said: It is that which has reached its boiling point.

Tafsir al-Baghawi

45. **Then which of the favors of your Lord would you deny?** Everything that God Almighty mentioned from His saying: **Everything on it will perish** until here is admonition, warning, and intimidation. All of that is a blessing from God Almighty, because it deters from sins. That is why He concluded every verse with His saying: **Then which of the favors of your Lord would you deny?** Then He mentioned what He has prepared for whoever fears Him and is wary of Him, saying:

45- **Then which of the favors of your Lord would you deny?**

Surat al-Rahman 55:46

And for him who fears the position of his Lord are two gardens.

Tafsir al-Jalalayn

46 - **And for him who fears** that is, for each of them or for all of them **the position of his Lord** standing before Him for the reckoning and so refrains from disobeying Him **there are two Gardens**

Tafsir al-Suyuti

Ibn Abi Hatim and Abu Sheikh narrated in the Book of Al-Azmah on the authority of Ata' that Abu Bakr Al-Siddiq mentioned one day the Day of Resurrection, the scales, Paradise, and Hell, and he said, **I wish I were one of these green things, and that an animal would come and eat me, and that I had not been created.** So this verse was revealed: **For whoever fears standing before his Lord are two Paradises.** Ibn Abi Hatim narrated on the authority of Ibn Shawdhab, who said, **This verse was revealed about Abu Bakr Al-Siddiq.**

God Almighty says: And for whoever fears God among His servants, fears standing before Him and obeys Him by performing His obligations and avoiding His disobedience, there are two gardens, meaning two orchards.

And in a similar manner to what we said about that, the people of interpretation said, although their words differed in explaining its interpretation, the meaning of all of them leads to this.

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And for him who fears standing before his Lord are two Gardens.** He said: God, the Most High, promised Paradise to the believers who feared standing before Him and performed His duties.

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me on the authority of his father on the authority of Ibn Abbas, regarding his statement, **And for he who fears standing before his Lord are two Gardens,** meaning: He feared and then feared God. And the fearful one is he who performs the obedience of God and refrains from disobeying Him.

Abu Al-Sa'ib told me: Ibn Idris told us, on the authority of Al-A'mash, on the authority of Mujahid, regarding his statement, **And for him who fears standing before his Lord are two Gardens,** it refers to a man who is about to commit a sin, but remembers the standing before his Lord and refrains.

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hussein told us, on the authority of Mansour, on the authority of Mujahid, regarding his statement, **And for him who fears standing before his Lord are two Gardens,** meaning that a man is about to commit a sin, but remembers his standing before God and abandons it,

so he will have two Gardens.

He said: Jarir narrated to us on the authority of Mansour on the authority of Mujahid, regarding his statement, **And for him who fears standing before his Lord are two Gardens,** he said: A man intends to commit a sin, but he remembers God Almighty and abandons it.

He said: Mahran told us, on the authority of Sufyan, on the authority of Mansour, on the authority of Mujahid: **And for him who fears standing before his Lord are two Gardens.** He said about the one who, when he intends to commit a sin, abandons it.

Nasr bin Ali told us: Ishaq bin Mansour told us on the authority of Mujahid, regarding his statement, **And for him who fears standing before his Lord are two Gardens,** he said, **It is the man who intends to disobey God Almighty, then abandons it out of fear of God.**

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Mansur, on the authority of Mujahid: **And for him who fears standing before his Lord are two Gardens.** He said: He commits a sin, then remembers the position of his Lord and abandons it.

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Mansur, on the authority of Ibrahim, regarding this verse, **And for him who fears standing before his Lord are two Gardens,** he said: If he wants to commit a sin, he should hold back out of fear of God.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **And for him who fears the position of his Lord are two gardens,** he said: The believers feared that position, so they worked for it, submitted to it, and worshipped it night and day.

Ibn Bashar told us: Muhammad bin Marwan told us: Abu Al-A'war told us: Qatada told us regarding His statement, **And for him who fears the position of his Lord are two Gardens,** he said: God has a position that the believers fear.

Muhammad ibn Musa told me: Abdullah ibn al-Harith al-Qurashi told us: Shu'bah ibn al-Hajjaj told us: Sa'id al-Jariri told us, on the authority of Muhammad ibn Sa'd, on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **For he who fears standing before his Lord are two Gardens.** I said: Even if he commits adultery and steals? He said: Even if he commits adultery and steals, and even if he humiliates Abu al-Darda'.

Zakariya bin Yahya bin Abaan Al-Masry narrated to me: Ibn Abi Maryam narrated to us: Muhammad bin Ja'far informed us, on the authority of Muhammad bin Abi Harmalah, on the authority of Ata' bin Yasar, who said: Abu Darda' informed me that the Messenger of God (peace and blessings of God be upon him) recited this verse one day: **And for him who fears standing before his Lord are two Gardens.** I said: **Even if he commits adultery or steals, O Messenger of God?** He said: **And for him who fears standing before his Lord are two Gardens.** I said: **Even if he commits adultery or steals, O Messenger of God?** He said: **Even if he commits adultery or steals, despite Abu Darda's**

And for him who fears the position of his Lord are two gardens.

anger.

Ali bin Sahl told us: Muammil told us: Hammad bin Salamah told us, on the authority of Thabit, on the authority of Abu Bakr, on the authority of Abu Musa, on the authority of his father. Hammad said: I do not know of anything except that he raised it in his statement:

And for him who fears the position of his Lord are two gardens. He said: Two gardens of gold for those brought near, or he said: for those who are foremost, and two gardens of silver for the people of Yemen.

Ibn Abd al-A'la told us: Al-Mu'tamir told us, on the authority of his father, on the authority of Sayyar, who said: Abu al-Darda' was asked about this verse, **And for him who fears standing before his Lord are two Gardens.** He was asked, **Even if he commits adultery and steals?** He said, **Even if he commits adultery and steals.** He said, **If he fears standing before his Lord, he will neither commit adultery nor steal.**

Ibn Hamid told us: Mihran told us, on the authority of Ibn al-Mubarak, on the authority of Saeed al-Jariri, on the authority of a man, on the authority of Abu al-Darda': **And for him who fears standing before his Lord are two Gardens.** Abu al-Darda' said: Even if he commits adultery and steals? He said: Yes, even if Abu al-Darda's nose is in vain.

Abu Kuraib told us: Ibn Al-Salt told us, on the authority of Amr bin Thabit, on the authority of someone who mentioned it, on the authority of Abu Wa'il, on the authority of Ibn Mas'ud, regarding his statement, **And for him who fears standing before his Lord are two Gardens,** he said: Even if he commits adultery or steals.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **And for him who fears the position of his Lord are two Gardens,** he said: His position when he performs worship on the Day of Resurrection. And he recited, **The Day when mankind will stand before the Lord of the Worlds Al-Mutaffifin 6** and said: That is the position of your Lord.

Tafsir al-Qurtubi

The Almighty's saying, **And for him who fears standing before his Lord are two Gardens.** There are two issues in this.

First: When He mentioned the conditions of the people of Hell, He mentioned what was prepared for the righteous. The meaning is that he feared his standing before his Lord for the reckoning, so he abandoned the sin. So, *standing* is a source meaning standing. It was said that he feared his Lord's standing over him, meaning His supervision and knowledge of him. This is explained by the Most High's statement: **Is he who stands over every soul for what it has earned?** Mujahid and Ibrahim al-Nakha'i said that it is the man who intends to commit a sin, then he remembers God and abandons it out of fear.

Second: This verse is evidence that whoever says to his wife, **If I am not among the people of Paradise,**

then you are divorced, he has not broken his oath if he intended to commit a sin but abandoned it out of fear of God and shyness before Him. Sufyan al-Thawri said this and issued a fatwa according to it. Muhammad ibn Ali al-Tirmidhi said, **Paradise is for his fear of his Lord, and Paradise is for his abandoning his desires.** Ibn Abbas said, **Whoever fears standing before his Lord after performing the obligatory duties.** It was said that the standing is the place, meaning he fears standing before his Lord for the reckoning, as mentioned above. It is permissible for the station to be for the servant and then added to God, and it is like the term in His statement, **So when their term comes,** and His statement elsewhere, **Indeed, when the term of God comes, it cannot be delayed.** "Two Gardens," meaning for the one who fears, there are two separate Gardens, so for each fearful one there are two Gardens. It was also said that there are two Gardens for all the fearful, and the first is more apparent. It was narrated on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, that he said: "The two Gardens are two gardens in the breadth of Paradise, each garden is one hundred years long. In the middle of each garden is a house of light, and there is nothing in it that does not shake with melody and greenery. Its foundation is firm and its trees are firm." Al-Mahdawi and Al-Tha'labi also mentioned it from the hadith of Abu Hurayrah. It was said that the two Gardens are his Garden that was created for him and a Garden that he inherited. It was also said that one of the two Gardens is a residence and the other is his garden. It was also said that one of the two Gardens is the lower parts of the palaces and the other is their upper parts. Muqatil said that they are the Garden of Eden and the Garden of Delight. Al-Farra' said that they are only one Garden, so he used a dual method for the heads of the verses. Al-Qutbi denied this and said: It is not permissible to say that the keepers of Hell are twenty, but rather he said nineteen to take into account the beginnings of the verses. He also said: **with branches.** Abu Ja'far al-Nahhas said: Al-Farra' said: It may be a garden and then it is used in dual form in poetry. This statement is one of the greatest mistakes against the Book of God, the Almighty. God the Almighty says: **Two gardens** and describes them by saying: **in them.** He abandons the apparent meaning and says: It may be a garden, and he uses poetry as evidence. It was also said: They were two so that his joy would be doubled by moving from one place to another. It was also said that it was revealed about Abu Bakr al-Siddiq **may God be pleased with him** specifically when he mentioned one day Paradise when it was brought near and Hell when it appeared. This was said by `Ata` and Ibn Shawdhab. Ad-Dahhak said: Rather, he drank milk one day when he was thirsty and it pleased him, so he asked about it and was told that it was not from Halal, so he vomited it out while the Messenger of God (blessings and peace of God be upon him) was looking at him. He said: May God have mercy on you, a verse has been revealed about you, and he recited this verse to him.

Tafsir Ibn Kathir

Ibn Shawdhab and Ata' al-Khurasani said: This verse, **And for him who fears standing before his Lord are two Gardens**, was revealed about Abu Bakr al-Siddiq. Ibn Abi Hatim said: My father told us, Muhammad ibn Musafi told us, Baqiya told us, on the authority of Abu Bakr ibn Abi Maryam, on the authority of Atiyyah ibn Qays, regarding the words of God Almighty: **And for him who fears standing before his Lord are two Gardens**, it was revealed about the one who said: **Burn me with fire so that I may lead God astray**. He said: He repented for a day and a night, after saying this, so God accepted it from him and admitted him to Paradise. The correct view is that this verse is general, as Ibn Abbas and others said. God Almighty says: **And for him who fears standing before his Lord**, before God Almighty on the Day of Resurrection, **and restrains the soul from desire**, and does not transgress or prefer worldly life, and knows that the Hereafter is better and more lasting, so he fulfills God's obligations and avoids what He has forbidden, so on the Day of Resurrection he will have two Gardens with his Lord, as al-Bukhari, may God have mercy on him, said: Abdullah ibn Abi al-Aswad told us, Abdul Aziz ibn Abdul Samad told us. Al-Ami narrated to us from Abu Imran Al-Joni, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "Two gardens of silver, their vessels and what is in them, and two gardens of gold, their vessels and what is in them, and nothing will stand between the people and seeing their Lord, the Mighty and Sublime, except the cloak of majesty over His face in the Garden of Eden." The rest of the group transmitted it except Abu Dawud from the hadith of Abdul Aziz with it. Hammad bin Salamah said on the authority of Thabit, on the authority of Abu Bakr bin Abi Musa, on the authority of his father. Hammad said: I do not know of it except that he raised it in the words of God, the Most High: **And for him who fears the position of his Lord are two gardens**, and in His words: **And below them are two gardens**, two gardens of gold for those brought near and two gardens of silver for the companions of the right hand.

Ibn Jarir said: Zakariya bin Yahya bin Abaan Al-Muqri narrated to us, Ibn Abi Maryam narrated to us, Muhammad bin Ja'far narrated to us, on the authority of Muhammad bin Abi Harmalah, on the authority of Ata' bin Yasar, Abu Darda' informed me that the Messenger of God (peace and blessings of God be upon him) recited this verse one day: **And for him who fears the position of his Lord are two Gardens**. I said: Even if he commits adultery and steals? He said ..., O Messenger of God? He said: **Even in spite of Abu Darda's nose**. An-Nasa'i narrated it from the hadith of Muhammad bin Abi Harmalah with this chain of transmission. An-Nasa'i also narrated it on the authority of Mu'ammil bin Hisham, on the authority of Isma'il, on the authority of Al-Jariri, on the authority of Musa, on the authority of Muhammad bin Sa'd bin Abi Waqqas, on the authority of Abu Darda' with this chain of transmission. It has been narrated as a narration that ends with Abu Darda'. It has been narrated from him that he said: Whoever fears the position of his Lord will neither commit adultery nor steal. This verse is general for both humans and jinn, and it is one of the

clearest proofs that jinn will enter Paradise if they believe and fear God. For this reason, God the Almighty bestowed this reward upon both mankind and mankind, saying: "And for him who fears standing before his Lord are two Gardens. So which of the favors of your Lord will you deny?" Then He described these two Gardens, saying: **With spreading branches**, meaning fresh, beautiful branches bearing every ripe and excellent fruit. **So which of the favors of your Lord will you deny?** This is what Ata' al-Khurasani and a group said, that the *afnan* are the branches of the tree that touch each other. Ibn Abi Hatim said: My father told us, Amr ibn Ali told us, Muslim ibn Qutaybah told us, Abdullah ibn al-Nu'man told us, I heard Ikrimah say: **With spreading branches**, meaning the shade of the branches on the walls. Haven't you heard the poet say:

What arouses your longing for the cooing of a dove calling for doves on the branches?

Call Abu Farkhayn, who came across a two-taloned falcon, Qatama

Al-Baghawi narrated on the authority of Mujahid, Ikrimah, Ad-Dahhak, and Al-Kalbi that it is the straight branch. He said: Abu Saeed Al-Ashja' told us, Abd Al-Salam bin Harb told us, Ata' bin As-Sa'ib told us, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **With branches, with colors**. He said: Something similar was narrated on the authority of Saeed bin Jubayr, Al-Hasan, As-Suddi, Khasif, Al-Nadr bin Arabi, and Ibn Sinan. The meaning of this statement is that they contain various kinds of pleasures, and Ibn Jarir chose it. Ata' said: Every branch gathers various kinds of fruit. Ar-Rabi' bin Anas said: **With branches** means wide-spreading, and all of these statements are correct and there is no contradiction between them, and God knows best. Qatada said: **With branches** means its vastness, superiority, and advantage over other trees. Muhammad bin Ishaq said on the authority of Yahya bin Ibad bin Abdullah bin Az-Zubayr on the authority of his father on the authority of Asma' bint Abi Bakr, who said: I heard the Messenger of God, may God bless him and grant him peace, mention the Lote Tree of the Limit, and he said: **A rider would travel in the shade of its branches for a hundred years** - or he said: One hundred riders can find shade in its shade, and its fruit is as if it were pots of gold." Narrated by Al-Tirmidhi on the authority of Yunus ibn Bakir.

Hammad bin Salamah said on the authority of Thabit on the authority of Abu Bakr bin Abi Musa on the authority of his father, Hammad said: I do not know of it except that he raised it in his statement: {And for him who fears standing before his Lord are two Gardens} and in his statement: {And below them are two Gardens} he said: Two Gardens of gold for those brought near, and two Gardens of silver for the companions of the right hand. {In them are two flowing springs} meaning they flow to water those trees and branches so that they bear fruit of all colors. {Then which of the favors of your Lord would you deny?} Al-Hasan Al-Basri said: One of them is called Tasnim, and the other is Al-Salsabil. Atiyyah said: One of them is of fresh water, and the other is of wine that is delicious to those who drink. For this reason he said after this: {In them are of every kind of fruit in pairs}

And for him who fears the position of his Lord are two gardens.

meaning of all kinds of fruits of what they know and better than what they know, and of what no eye has seen, no ear has heard, and no human heart has conceived. {Then which of the favors of your Lord would you deny?} Ibrahim bin Al-Hakam bin Abaan said, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas: There is no sweet or bitter fruit in this world that is not in Paradise, even the colocynth. Ibn Abbas said: There is nothing in this world that is different from what is in the Hereafter except the names, meaning that there is a great gap and a clear difference in distinction between them.

Fath al-Qadir

When He, the Almighty, finished enumerating the worldly blessings upon mankind and all mankind, He mentioned His otherworldly blessings that He bestowed upon them: He said: 46- **And for him who fears the position of his Lord are two Gardens.** His position, the Almighty, is the place where the servants stand for judgment, as in His statement: **The Day mankind will stand before the Lord of the worlds.** The position is a source meaning standing, and it was said that the meaning is he feared his Lord standing over him, which is His supervision of his conditions and His knowledge of his actions and words, as in His statement: **Then is he who stands over every soul for what it has earned?** Mujahid and Al-Nakha'i said: He is the man who intends to commit a sin, then he remembers God and abandons it out of fear.

There is a difference of opinion about the two gardens. Muqatil said: It means the Garden of Eden and the Garden of Delight. It is also said that one of them was created for him and the other he inherited. It is also said that one of them is his home and the other is the home of his wives. It is also said that one of them is the lower reaches of the palaces and the other is their upper reaches. It is also said that one is a garden for the fearful human being, and one is a garden for the fearful jinn. It is also said that one is a garden for doing obedience and another for abandoning disobedience. It is also said that one is a garden for the belief that he believes in and another for the work that he does. It is also said that one is a garden for work and one for abandoning his desires. Al-Farra' said: It is only one garden, and the dual is to agree with the beginnings of the verses. An-Nahhas said: This statement is one of the greatest harshness against the Book of God, for God says: **Two gardens** and describes them by saying in them, etc.

46. **And for him who fears the position of his Lord,** meaning: his position before his Lord for the reckoning, so he abandons sin and desire. It was also said: his Lord's standing over him, as explained in His statement: **Is he who stands over every soul for what it has earned?** (al-Ra'd 13:33). Ibrahim and Mujahid said: He is the one who intends to commit a sin, then remembers God and abandons it out of fear of God. **Two Gardens,** Muqatil said: The Garden of Eden and the Garden of Delight. Muhammad ibn Ali al-Tirmidhi said: A Garden for his fear of his Lord and a Garden

for his abandoning his desires.

Ad-Dahhak said: This is for the one who observes God in secret and in public, with knowledge of what is forbidden to him and what he abandons out of fear of God, and what good he does and brings it to God, and he does not like anyone to know about it.

Qatada said: The believers feared that situation, so they worked for God and persevered day and night.

Abu al-Hasan Ali ibn al-Husayn al-Qurashi told us, Abu Muslim Ghalib ibn Ali al-Razi told us, Abu Bakr Muhammad ibn Ibrahim ibn Yunus told us, Abu Ja'far Muhammad ibn Musa ibn 'Isa al-Halwani told us, and Muhammad ibn Hamid al-Hamadhani told us, Hashim ibn al-Qasim told us, on the authority of Abu 'Aqil, who is al-Thaqafi, on the authority of Yazid ibn Sinan, I heard Bakir ibn Fayruz say, I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said, "Whoever fears should set out early, and whoever sets out early will reach his destination. Beware, God's merchandise is expensive. Beware, God's merchandise is Paradise."

Abu Abdullah Muhammad bin Al-Fadl Al-Kharqi told us, Abu Al-Hasan Ali bin Abdullah Al-Taysifuni told us, Abdullah bin Omar Al-Jawhari told us, Ahmad bin Ali Al-Kashmihani told us, Ali bin Hajar told us, Ismail bin Jafar told us, on the authority of Muhammad bin Abi Harmalah, the client of Huwaytib bin Abdul-Uzza, on the authority of Ata bin Yasar, on the authority of Abu Al-Darda', "That he heard the Messenger of God, may God bless him and grant him peace, narrating from the pulpit, saying: 'For he who fears standing before his Lord are two Paradises.' I said: 'Even if he commits adultery and steals, O Messenger of God?' The Messenger of God, may God bless him and grant him peace, said: 'And for he who fears standing before his Lord are two Paradises.' I said the second time: 'Even if he commits adultery and steals, O Messenger of God?' The Messenger of God, may God bless him and grant him peace, said: 'Thirdly, 'For he who fears standing before his Lord are two Paradises.' I said the third time: 'Even if he commits adultery and steals, O Messenger of God?' He said: 'Even if he commits adultery and steals,' in spite of Abu Al-Darda's disdain."

Tafsir al-Baidawi

46- **And for him who fears the position of his Lord** His position in which the servants stand for the reckoning, or his standing over his conditions from the one who stands over him if he watches him, or the position of the one who fears before his Lord for the reckoning in one of the two meanings, so it was added to the Lord for glorification and intimidation, or his Lord, and *position* is glorified for exaggeration like his saying:

The quail was terrified by him and I denied him the status of a wolf like a cursed man

Two Paradises, one for the fearful human being and the other for the fearful jinn. The address is to both

groups, and the meaning is for each of you who is fearful, or for each one of you there is a Paradise for his beliefs and another for his deeds, or a Paradise for doing good deeds and another for abandoning sins, or a Paradise for which he is rewarded and another for which he is punished, or a Spiritual and a Physical Paradise, and so on for what came in pairs after that.

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:47

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

47 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Then which of the favors of your Lord would you deny?** God Almighty says: Then which of the favors of your Lord, O mankind and jinn, which He has bestowed upon you by rewarding the doer of good among you with what He, the Most High, has described in these verses, would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

Ibn Shawdhab and Ata' al-Khurasani said: This verse, **And for him who fears standing before his Lord are two Gardens**, was revealed about Abu Bakr al-Siddiq. Ibn Abi Hatim said: My father told us, Muhammad ibn Musafi told us, Baqiya told us, on the authority of Abu Bakr ibn Abi Maryam, on the authority of Atiyyah ibn Qays, regarding the words of God Almighty: **And for him who fears standing before his Lord are two Gardens**, it was revealed about the one who said: **Burn me with fire so that I may lead God astray**. He said: He repented for a day and a night, after saying this, so God accepted it from him and admitted him to Paradise. The correct view is that this verse is general, as Ibn Abbas and others said. God Almighty says: **And for him who fears standing before his Lord**, before God Almighty on the Day of Resurrection, **and restrains the soul from desire**, and does not transgress or prefer worldly life, and knows that the Hereafter is better and more lasting, so he fulfills God's obligations and avoids what He has forbidden, so on the Day of Resurrection he will have two Gardens with his Lord, as al-Bukhari, may God have mercy on him, said: Abdullah ibn Abi al-Aswad told us, Abdul Aziz ibn Abdul Samad told us. Al-Ami narrated to us from Abu Imran Al-Joni, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "Two gardens of silver, their vessels and what is in them, and two gardens of gold, their vessels and what is in them, and nothing will stand between the people and seeing their Lord, the Mighty and Sublime, except the

cloak of majesty over His face in the Garden of Eden." The rest of the group transmitted it except Abu Dawud from the hadith of Abdul Aziz with it. Hammad bin Salamah said on the authority of Thabit, on the authority of Abu Bakr bin Abi Musa, on the authority of his father. Hammad said: I do not know of it except that he raised it in the words of God, the Most High: **And for him who fears the position of his Lord are two gardens**, and in His words: **And below them are two gardens**, two gardens of gold for those brought near and two gardens of silver for the companions of the right hand.

Ibn Jarir said: Zakariya bin Yahya bin Abaan Al-Muqri narrated to us, Ibn Abi Maryam narrated to us, Muhammad bin Ja'far narrated to us, on the authority of Muhammad bin Abi Harmalah, on the authority of Ata' bin Yasar, Abu Darda' informed me that the Messenger of God (peace and blessings of God be upon him) recited this verse one day: **And for him who fears the position of his Lord are two Gardens**. I said: Even if he commits adultery and steals? He said ..., O Messenger of God? He said: **Even in spite of Abu Darda's nose**. An-Nasa'i narrated it from the hadith of Muhammad bin Abi Harmalah with this chain of transmission. An-Nasa'i also narrated it on the authority of Mu'ammil bin Hisham, on the authority of Isma'il, on the authority of Al-Jariri, on the authority of Musa, on the authority of Muhammad bin Sa'd bin Abi Waqqas, on the authority of Abu Darda' with this chain of transmission. It has been narrated as a narration that ends with Abu Darda'. It has been narrated from him that he said: Whoever fears the position of his Lord will neither commit adultery nor steal. This verse is general for both humans and jinn, and it is one of the clearest proofs that jinn will enter Paradise if they believe and fear God. For this reason, God the Almighty bestowed this reward upon both mankind and mankind, saying: "And for him who fears standing before his Lord are two Gardens. So which of the favors of your Lord will you deny?" Then He described these two Gardens, saying: **With spreading branches**, meaning fresh, beautiful branches bearing every ripe and excellent fruit. **So which of the favors of your Lord will you deny?** This is what Ata' al-Khurasani and a group said, that the *afnan* are the branches of the tree that touch each other. Ibn Abi Hatim said: My father told us, Amr ibn Ali told us, Muslim ibn Qutaybah told us, Abdullah ibn al-Nu'man told us, I heard Ikrimah say: **With spreading branches**, meaning the shade of the branches on the walls. Haven't you heard the poet say:

What arouses your longing for the cooing of a dove calling for doves on the branches?

Call Abu Farkhayn, who came across a two-taloned falcon, Qatama

Al-Baghawi narrated on the authority of Mujahid, Ikrimah, Ad-Dahhak, and Al-Kalbi that it is the straight branch. He said: Abu Saeed Al-Ashja' told us, Abd Al-Salam bin Harb told us, Ata' bin As-Sa'ib told us, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **With branches, with colors**. He said: Something similar was narrated on the authority of Saeed bin Jubayr, Al-Hasan, As-Suddi, Khasif, Al-Nadr bin Arabi, and Ibn Sinan. The meaning of this

statement is that they contain various kinds of pleasures, and Ibn Jarir chose it. Ata' said: Every branch gathers various kinds of fruit. Ar-Rabi' bin Anas said: **With branches** means wide-spreading, and all of these statements are correct and there is no contradiction between them, and God knows best. Qatada said: **With branches** means its vastness, superiority, and advantage over other trees. Muhammad bin Ishaq said on the authority of Yahya bin Ibad bin Abdullah bin Az-Zubayr on the authority of his father on the authority of Asma' bint Abi Bakr, who said: I heard the Messenger of God, may God bless him and grant him peace, mention the Lote Tree of the Limit, and he said: **A rider would travel in the shade of its branches for a hundred years** - or he said: One hundred riders can find shade in its shade, and its fruit is as if it were pots of gold." Narrated by Al-Tirmidhi on the authority of Yunus ibn Bakir.

Hammad bin Salamah said on the authority of Thabit on the authority of Abu Bakr bin Abi Musa on the authority of his father, Hammad said: I do not know of it except that he raised it in his statement: {And for him who fears standing before his Lord are two Gardens} and in his statement: {And below them are two Gardens} he said: Two Gardens of gold for those brought near, and two Gardens of silver for the companions of the right hand. {In them are two flowing springs} meaning they flow to water those trees and branches so that they bear fruit of all colors. {Then which of the favors of your Lord would you deny?} Al-Hasan Al-Basri said: One of them is called Tasnim, and the other is Al-Salsabil. Atiyyah said: One of them is of fresh water, and the other is of wine that is delicious to those who drink. For this reason he said after this: {In them are of every kind of fruit in pairs} meaning of all kinds of fruits of what they know and better than what they know, and of what no eye has seen, no ear has heard, and no human heart has conceived. {Then which of the favors of your Lord would you deny?} Ibrahim bin Al-Hakam bin Abaan said, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas: There is no sweet or bitter fruit in this world that is not in Paradise, even the colocynth. Ibn Abbas said: There is nothing in this world that is different from what is in the Hereafter except the names, meaning that there is a great gap and a clear difference in distinction between them.

Fath al-Qadir

47- Then which of the favors of your Lord would you deny? For among them is this great blessing, which is giving the one who fears the position of his Lord two gardens characterized by sublime and great attributes.

Tafsir al-Baghawi

47. Then which of the favors of your Lord would you deny? Then he described the two gardens and said:

47- Then which of the favors of your Lord would you deny?

Surat Ar-Rahman: 48
with spreading branches

Surat al-Rahman 55:48

with spreading branches

Tafsir al-Jalalayn

48 - *Dhatā* dual of Dhatāt according to the original and its lam is a ya' *Afnān* branches, plural of fannān like Ṭalāl

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying of **many branches** means: of many colors, one of which is fann, and it is from their saying **so-and-so fascinated in his speech**: if he took up many branches and types of it.

And the people of interpretation said something similar to what we said about that.

He mentioned that:

Al-Husayn bin Yazid Al-Tahan told me: Abd Al-Salam bin Harb told us, on the authority of Ata bin Al-Sa'ib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement, **with branches**, he said: with colors.

Al-Fadl bin Ishaq told us: Abu Qutaybah told us: Abdullah bin Al-Nu'man told us on the authority of Ikrimah: **with branches** he said: the shade of the branches on the walls. He said: And the poet said:

What arouses your longing for the cooing of a dove calling for doves on the branches?

Call Abu Farkhayn, who came across a fierce two-taloned falcon, a quail

Ibn Hamid told us: Mihran, on the authority of Sufyan, on the authority of Mujahid: **With branches** means: With colors.

He said: Mahran told us on the authority of Abu Sinan: **With branches**. He said: With colors.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **with spreading branches**, that he said: Different types of fruit.

Others said: They have branches.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of a man from Basra, on the authority of Mujahid: **With branches**. He said: With twigs.

Others said: The meaning of this is: those with the ends of tree branches.

Who said that?

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **with branches**, meaning: between the ends of its trees, meaning: some of them touch others like trellises. And it is said that those with branches are separated from everything.

Others said that he meant by that their superiority and their vastness over others.

Who said that?

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **with spreading branches**, meaning: their superiority over everything else.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **with spreading branches**, he said: with superiority over everything else.

Tafsir al-Qurtubi

The Almighty said, **with branches**. Ibn Abbas and others said: meaning with different types of fruit, the singular of which is fann. Mujahid said, *afnan* means branches, the singular of which is fann. Al-Nabigha said:

A dove's cry calls for a heartbreaking cooing on the singing of the arts.

Another said, describing two birds:

They sat on a branch of a ban tree, in the heights of art, singing colorful tunes.

He meant by melodies languages. Another said:

What arouses your longing for the cooing of a dove calling for doves on the branches?

Call Abu Farkhayn, who came across a fierce two-taloned falcon, Qatama

The plural of art is afnan, then afanin. He said, describing a mill:

She has a rein of the trees' branches

A tree with branches, meaning it has branches. Fana' is also not analogical. In the hadith: **The people of Paradise will be lined with kohl and have branches**. Yardi is the plural of afnan and afnan is the plural of fann, which is a lock of hair. It was likened to a branch, mentioned by Al-Harawi. It was said: **with branches**, meaning they have breadth and superiority over what is other than them. This was said by Qatada, and also by Mujahid and Ikrimah, that the branches are the shade of the branches on the walls.

Tafsir Ibn Kathir

Ibn Shawdhab and Ata' al-Khurasani said: This verse, **And for him who fears standing before his Lord are two Gardens**, was revealed about Abu Bakr al-Siddiq. Ibn Abi Hatim said: My father told us, Muhammad ibn Musafi told us, Baqiya told us, on the authority of Abu Bakr ibn Abi Maryam, on the authority of Atiyah ibn Qays, regarding the words of God Almighty: **And for him who fears standing before his Lord are two Gardens**, it was revealed about the one who said: **Burn me with fire so that I may lead God astray**. He said: He repented for a day and a night, after saying this, so God accepted it from him and admitted him to Paradise. The correct view is that this verse is general, as Ibn Abbas and others said. God Almighty says: **And for him who fears standing before his Lord**, before God Almighty on the Day of Resurrection, **and restrains the soul from desire**, and does not transgress or prefer worldly life, and knows that the Hereafter is better and more lasting, so he fulfills God's obligations and avoids what He has forbidden, so on the Day of Resurrection he will have two Gardens with his Lord, as al-Bukhari, may God have mercy on him, said: Abdullah ibn Abi al-Aswad told us, Abdul Aziz ibn Abdul Samad told us. Al-Ami narrated to us from Abu Imran Al-Joni, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "Two gardens of silver, their vessels and what is in them, and two gardens of gold, their vessels and what is in them, and nothing will stand between the people and seeing their Lord, the Mighty and Sublime, except the cloak of majesty over His face in the Garden of Eden." The rest of the group transmitted it except Abu Dawud from the hadith of Abdul Aziz with it. Hammad bin Salamah said on the authority of Thabit, on the authority of Abu Bakr bin Abi Musa, on the authority of his father. Hammad said: I do not know of it except that he raised it in the words of God, the Most High: **And for him who fears the position of his Lord are two gardens**, and in His words: **And below them are two gardens**, two gardens of gold for those brought near and two gardens of silver for the companions of the right hand.

Ibn Jarir said: Zakariya bin Yahya bin Abaan Al-Muqri narrated to us, Ibn Abi Maryam narrated to us, Muhammad bin Ja'far narrated to us, on the authority of Muhammad bin Abi Harmalah, on the authority of Ata' bin Yasar, Abu Darda' informed me that the Messenger of God (peace and blessings of God be upon him) recited this verse one day: **And for him who fears the position of his Lord are two Gardens**. I said: Even if he commits adultery and steals? He said ..., O Messenger of God? He said: **Even in spite of Abu Darda's nose**. An-Nasa'i narrated it from the hadith of Muhammad bin Abi Harmalah with this chain of transmission. An-Nasa'i also narrated it on the authority of Mu'ammil bin Hisham, on the authority of Isma'il, on the authority of Al-Jariri, on the authority of Musa, on the authority of Muhammad bin Sa'd bin Abi Waqqas, on the authority of Abu Darda' with this chain of transmission. It has been narrated as a narration that ends with Abu Darda'. It has been narrated from him that he said: Whoever fears the position of his Lord will neither commit adultery nor steal. This verse is general for both humans and jinn, and it is one of the

clearest proofs that jinn will enter Paradise if they believe and fear God. For this reason, God the Almighty bestowed this reward upon both mankind and mankind, saying: "And for him who fears standing before his Lord are two Gardens. So which of the favors of your Lord will you deny?" Then He described these two Gardens, saying: **With spreading branches**, meaning fresh, beautiful branches bearing every ripe and excellent fruit. **So which of the favors of your Lord will you deny?** This is what Ata' al-Khurasani and a group said, that the *afnan* are the branches of the tree that touch each other. Ibn Abi Hatim said: My father told us, Amr ibn Ali told us, Muslim ibn Qutaybah told us, Abdullah ibn al-Nu'man told us, I heard Ikrimah say: **With spreading branches**, meaning the shade of the branches on the walls. Haven't you heard the poet say:

What arouses your longing for the cooing of a dove calling for doves on the branches?

Call Abu Farkhayn, who came across a two-taloned falcon, Qatama

Al-Baghawi narrated on the authority of Mujahid, Ikrimah, Ad-Dahhak, and Al-Kalbi that it is the straight branch. He said: Abu Saeed Al-Ashja' told us, Abd Al-Salam bin Harb told us, Ata' bin As-Sa'ib told us, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **With branches, with colors**. He said: Something similar was narrated on the authority of Saeed bin Jubayr, Al-Hasan, As-Suddi, Khasif, Al-Nadr bin Arabi, and Ibn Sinan. The meaning of this statement is that they contain various kinds of pleasures, and Ibn Jarir chose it. Ata' said: Every branch gathers various kinds of fruit. Ar-Rabi' bin Anas said: **With branches** means wide-spreading, and all of these statements are correct and there is no contradiction between them, and God knows best. Qatada said: **With branches** means its vastness, superiority, and advantage over other trees. Muhammad bin Ishaq said on the authority of Yahya bin Ibad bin Abdullah bin Az-Zubayr on the authority of his father on the authority of Asma' bint Abi Bakr, who said: I heard the Messenger of God, may God bless him and grant him peace, mention the Lote Tree of the Limit, and he said: **A rider would travel in the shade of its branches for a hundred years** - or he said: One hundred riders can find shade in its shade, and its fruit is as if it were pots of gold." Narrated by Al-Tirmidhi on the authority of Yunus ibn Bakir.

Hammad bin Salamah said on the authority of Thabit on the authority of Abu Bakr bin Abi Musa on the authority of his father, Hammad said: I do not know of it except that he raised it in his statement: {And for him who fears standing before his Lord are two Gardens} and in his statement: {And below them are two Gardens} he said: Two Gardens of gold for those brought near, and two Gardens of silver for the companions of the right hand. {In them are two flowing springs} meaning they flow to water those trees and branches so that they bear fruit of all colors. {Then which of the favors of your Lord would you deny?} Al-Hasan Al-Basri said: One of them is called Tasnim, and the other is Al-Salsabil. Atiyah said: One of them is of fresh water, and the other is of wine that is delicious to those who drink. For this reason he said after this: {In them are of every kind of fruit in pairs}

Surat Ar-Rahman: 48 with spreading branches

meaning of all kinds of fruits of what they know and better than what they know, and of what no eye has seen, no ear has heard, and no human heart has conceived. {Then which of the favors of your Lord would you deny?} Ibrahim bin Al-Hakam bin Abaan said, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas: There is no sweet or bitter fruit in this world that is not in Paradise, even the colocynth. Ibn Abbas said: There is nothing in this world that is different from what is in the Hereafter except the names, meaning that there is a great gap and a clear difference in distinction between them.

Fath al-Qadir

48- With spreading branches This is an attribute of the two gardens, and what is between them is an objection. The branches are the twigs, the singular of which is fann, which is a straight branch in length. This is what Mujahid, Ikrimah, Atiyah and others said. Al-Zajjaj said: The branches are the colors, the singular of which is fann, which is a type of everything. This is what Ata' and Sa'id ibn Jubayr said. Ata' combined the two sayings, and said that in each branch there are types of fruit. Among the uses of fann to refer to a branch is what Al-Nabigha said:

A dove's prayer calls for a heartbreaking cooing on the art of singing

And the other said:

What arouses your longing for the cooing of a dove calling for doves on the branches?

It was said that the meaning of **with branches** is **with abundance and spaciousness over everything else**, as said by Qatada. It was also said that **the branches** means the shade of the branches on the walls. This was narrated on the authority of Mujahid and Ikrimah.

48. With branches, twigs, the singular of which is fann, which is a straight branch in length. This is the opinion of Mujahid, Ikrimah, and Al-Kalbi. Ikrimah said: The shade of the branches on the walls. Al-Hasan said: With shadows. Ibn Abbas said: Colors. Saeed bin Jubayr and Ad-Dahhak said: Colors of fruit, the singular of which is fann from their saying *afnan* so-and-so in his hadith if he took on various kinds and types of it. Ata' combined the two opinions and said: On every branch there are various kinds of fruit. Qatada said: With excess and spaciousness over everything else.

Tafsir al-Baidawi

48- With branches is a type of tree and fruit, plural of fann, or branches, plural of fann, which is the branch that branches out from the branch of the tree, and it is specifically mentioned because it is the one that produces leaves, bears fruit, and provides shade.

Surat al-Rahman 55:49

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

49 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** God Almighty says: Then which of the favors of your Lord, O group of mankind and mankind, which He has bestowed upon you by rewarding you with this reward, the people of His obedience, would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

Ibn Shawdhab and Ata' al-Khurasani said: This verse, **And for him who fears standing before his Lord are two Gardens**, was revealed about Abu Bakr al-Siddiq. Ibn Abi Hatim said: My father told us, Muhammad ibn Musafi told us, Baqiya told us, on the authority of Abu Bakr ibn Abi Maryam, on the authority of Atiyyah ibn Qays, regarding the words of God Almighty: **And for him who fears standing before his Lord are two Gardens**, it was revealed about the one who said: **Burn me with fire so that I may lead God astray**. He said: He repented for a day and a night, after saying this, so God accepted it from him and admitted him to Paradise. The correct view is that this verse is general, as Ibn Abbas and others said. God Almighty says: **And for him who fears standing before his Lord**, before God Almighty on the Day of Resurrection, **and restrains the soul from desire**, and does not transgress or prefer worldly life, and knows that the Hereafter is better and more lasting, so he fulfills God's obligations and avoids what He has forbidden, so on the Day of Resurrection he will have two Gardens with his Lord, as al-Bukhari, may God have mercy on him, said: Abdullah ibn Abi al-Aswad told us, Abdul Aziz ibn Abdul Samad told us. Al-Ami narrated to us from Abu Imran Al-Joni, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "Two gardens of silver, their vessels and what is in them, and two gardens of gold, their vessels and what is in them, and nothing will stand between the people and seeing their Lord, the Mighty and Sublime, except the cloak of majesty over His face in the Garden of Eden." The rest of the group transmitted it except Abu Dawud

from the hadith of Abdul Aziz with it. Hammad bin Salamah said on the authority of Thabit, on the authority of Abu Bakr bin Abi Musa, on the authority of his father. Hammad said: I do not know of it except that he raised it in the words of God, the Most High: **And for him who fears the position of his Lord are two gardens**, and in His words: **And below them are two gardens**, two gardens of gold for those brought near and two gardens of silver for the companions of the right hand.

Ibn Jarir said: Zakariya bin Yahya bin Abaan Al-Muqri narrated to us, Ibn Abi Maryam narrated to us, Muhammad bin Ja'far narrated to us, on the authority of Muhammad bin Abi Harmalah, on the authority of Ata' bin Yasar, Abu Darda' informed me that the Messenger of God (peace and blessings of God be upon him) recited this verse one day: **And for him who fears the position of his Lord are two Gardens**. I said: Even if he commits adultery and steals? He said ..., O Messenger of God? He said: **Even in spite of Abu Darda's nose**. An-Nasa'i narrated it from the hadith of Muhammad bin Abi Harmalah with this chain of transmission. An-Nasa'i also narrated it on the authority of Mu'ammil bin Hisham, on the authority of Isma'il, on the authority of Al-Jariri, on the authority of Musa, on the authority of Muhammad bin Sa'd bin Abi Waqqas, on the authority of Abu Darda' with this chain of transmission. It has been narrated as a narration that ends with Abu Darda'. It has been narrated from him that he said: Whoever fears the position of his Lord will neither commit adultery nor steal. This verse is general for both humans and jinn, and it is one of the clearest proofs that jinn will enter Paradise if they believe and fear God. For this reason, God the Almighty bestowed this reward upon both mankind and mankind, saying: "And for him who fears standing before his Lord are two Gardens. So which of the favors of your Lord will you deny?" Then He described these two Gardens, saying: **With spreading branches**, meaning fresh, beautiful branches bearing every ripe and excellent fruit. **So which of the favors of your Lord will you deny?** This is what Ata' al-Khurasani and a group said, that the *afnan* are the branches of the tree that touch each other. Ibn Abi Hatim said: My father told us, Amr ibn Ali told us, Muslim ibn Qutaybah told us, Abdullah ibn al-Nu'man told us, I heard Ikrimah say: **With spreading branches**, meaning the shade of the branches on the walls. Haven't you heard the poet say:

What arouses your longing for the cooing of a dove calling for doves on the branches?

Call Abu Farkhayn, who came across a two-taloned falcon, Qatama

Al-Baghawi narrated on the authority of Mujahid, Ikrimah, Ad-Dahhak, and Al-Kalbi that it is the straight branch. He said: Abu Saeed Al-Ashja' told us, Abd Al-Salam bin Harb told us, Ata' bin As-Sa'ib told us, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **With branches, with colors**. He said: Something similar was narrated on the authority of Saeed bin Jubayr, Al-Hasan, As-Suddi, Khasif, Al-Nadr bin Arabi, and Ibn Sinan. The meaning of this statement is that they contain various kinds of pleasures, and Ibn Jarir chose it. Ata' said: Every branch gathers various kinds of fruit. Ar-Rabi' bin Anas said: **With branches** means wide-spreading, and all of

Surat Ar-Rahman: 49

Then which of the favors of your Lord would you deny?

these statements are correct and there is no contradiction between them, and God knows best. Qatada said: **With branches** means its vastness, superiority, and advantage over other trees. Muhammad bin Ishaq said on the authority of Yahya bin Ibad bin Abdullah bin Az-Zubayr on the authority of his father on the authority of Asma' bint Abi Bakr, who said: I heard the Messenger of God, may God bless him and grant him peace, mention the Lote Tree of the Limit, and he said: **A rider would travel in the shade of its branches for a hundred years** - or he said: One hundred riders can find shade in its shade, and its fruit is as if it were pots of gold." Narrated by Al-Tirmidhi on the authority of Yunus ibn Bakir.

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Fath al-Qadir

49- **Then which of the favors of your Lord would you deny?** Each one of them is not a place for denial or rejection.

Tafsir al-Baghawi

49. **Then which of the favors of your Lord would you deny?**

49- **Then which of the favors of your Lord would you deny?**

Surat al-Rahman 55:50

Within them are two flowing springs.

Tafsir al-Jalalayn

50 - In them are two flowing springs

Tafsir al-Suyuti

God Almighty says: In these two gardens are two springs of water flowing within them. So which of the favors of your Lord would you deny?

Tafsir al-Qurtubi

The Almighty said, **In them are two flowing springs.** That is, in each of them is a flowing spring. Ibn Abbas said: They flow with water in abundance and honor from God the Almighty to the people of Paradise. It was also narrated from Ibn Abbas and Al-Hasan that they flow with clear water, one of the springs is At-Tasnim and the other is Salsabil. It was also narrated from him: Two springs like this world many times over, their pebbles are red rubies and green chrysolite, their soil is camphor, their mud is fragrant musk, and their edges are saffron. Atiyah said: One of them is of water that is not stagnant and the other of wine that is a delight to those who drink it. It was also said that they flow from a mountain of musk. Abu Bakr Al-Warraq said: They have two flowing springs for those whose eyes in this world flowed out of fear of God the Almighty.

Tafsir Ibn Kathir

Ibn Shawdhab and Ata' al-Khurasani said: This verse, **And for him who fears standing before his Lord are two Gardens**, was revealed about Abu Bakr al-Siddiq. Ibn Abi Hatim said: My father told us, Muhammad ibn Musafi told us, Baqiya told us, on the authority of Abu Bakr ibn Abi Maryam, on the authority of Atiyyah ibn Qays, regarding the words of God Almighty: **And for him who fears standing before his Lord are two Gardens**, it was revealed about the one who said: **Burn me with fire so that I may lead God astray.** He said: He repented for a day and a night, after saying this, so God accepted it from him and admitted him to Paradise. The correct view is that this verse is general, as Ibn Abbas and others said. God Almighty says: **And for him who fears standing before his Lord**, before God Almighty on the Day of Resurrection, **and restrains the soul from desire**, and does not transgress or prefer worldly life, and knows that the Hereafter is better and more lasting, so he fulfills God's obligations and avoids what He has forbidden, so on the Day of Resurrection he will have two Gardens with his Lord, as al-Bukhari, may God have mercy on him, said: Abdullah ibn Abi al-Aswad told us, Abdul Aziz ibn Abdul Samad told us. Al-Ami narrated to us from Abu Imran Al-Joni, on the

authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "Two gardens of silver, their vessels and what is in them, and two gardens of gold, their vessels and what is in them, and nothing will stand between the people and seeing their Lord, the Mighty and Sublime, except the cloak of majesty over His face in the Garden of Eden." The rest of the group transmitted it except Abu Dawud from the hadith of Abdul Aziz with it. Hammad bin Salamah said on the authority of Thabit, on the authority of Abu Bakr bin Abi Musa, on the authority of his father. Hammad said: I do not know of it except that he raised it in the words of God, the Most High: **And for him who fears the position of his Lord are two gardens**, and in His words: **And below them are two gardens**, two gardens of gold for those brought near and two gardens of silver for the companions of the right hand.

Ibn Jarir said: Zakariya bin Yahya bin Abaan Al-Muqri narrated to us, Ibn Abi Maryam narrated to us, Muhammad bin Ja'far narrated to us, on the authority of Muhammad bin Abi Harmalah, on the authority of Ata' bin Yasar, Abu Darda' informed me that the Messenger of God (peace and blessings of God be upon him) recited this verse one day: **And for him who fears the position of his Lord are two Gardens.** I said: Even if he commits adultery and steals? He said ..., O Messenger of God? He said: **Even in spite of Abu Darda's nose.** An-Nasa'i narrated it from the hadith of Muhammad bin Abi Harmalah with this chain of transmission. An-Nasa'i also narrated it on the authority of Mu'ammil bin Hisham, on the authority of Isma'il, on the authority of Al-Jariri, on the authority of Musa, on the authority of Muhammad bin Sa'd bin Abi Waqqas, on the authority of Abu Darda' with this chain of transmission. It has been narrated as a narration that ends with Abu Darda'. It has been narrated from him that he said: Whoever fears the position of his Lord will neither commit adultery nor steal. This verse is general for both humans and jinn, and it is one of the clearest proofs that jinn will enter Paradise if they believe and fear God. For this reason, God the Almighty bestowed this reward upon both mankind and mankind, saying: "And for him who fears standing before his Lord are two Gardens. So which of the favors of your Lord will you deny?" Then He described these two Gardens, saying: **With spreading branches**, meaning fresh, beautiful branches bearing every ripe and excellent fruit. **So which of the favors of your Lord will you deny?** This is what Ata' al-Khurasani and a group said, that the *afnan* are the branches of the tree that touch each other. Ibn Abi Hatim said: My father told us, Amr ibn Ali told us, Muslim ibn Qutaybah told us, Abdullah ibn al-Nu'man told us, I heard Ikrimah say: **With spreading branches**, meaning the shade of the branches on the walls. Haven't you heard the poet say:

What arouses your longing for the cooing of a dove calling for doves on the branches?

Call Abu Farkhayn, who came across a two-taloned falcon, Qatama

Al-Baghawi narrated on the authority of Mujahid, Ikrimah, Ad-Dahhak, and Al-Kalbi that it is the straight branch. He said: Abu Saeed Al-Ashja' told us, Abd Al-Salam bin Harb told us, Ata' bin As-Sa'ib told us, on

Surat Ar-Rahman: 50

Within them are two flowing springs.

the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **With branches, with colors**. He said: Something similar was narrated on the authority of Saeed bin Jubayr, Al-Hasan, As-Suddi, Khasif, Al-Nadr bin Arabi, and Ibn Sinan. The meaning of this statement is that they contain various kinds of pleasures, and Ibn Jarir chose it. Ata' said: Every branch gathers various kinds of fruit. Ar-Rabi' bin Anas said: **With branches** means wide-spreading, and all of these statements are correct and there is no contradiction between them, and God knows best. Qatada said: **With branches** means its vastness, superiority, and advantage over other trees. Muhammad bin Ishaq said on the authority of Yahya bin Ibad bin Abdullah bin Az-Zubayr on the authority of his father on the authority of Asma' bint Abi Bakr, who said: I heard the Messenger of God, may God bless him and grant him peace, mention the Lote Tree of the Limit, and he said: **A rider would travel in the shade of its branches for a hundred years** - or he said: One hundred riders can find shade in its shade, and its fruit is as if it were pots of gold." Narrated by Al-Tirmidhi on the authority of Yunus ibn Bakir.

Hammad bin Salamah said on the authority of Thabit on the authority of Abu Bakr bin Abi Musa on the authority of his father, Hammad said: I do not know of it except that he raised it in his statement: {And for him who fears standing before his Lord are two Gardens} and in his statement: {And below them are two Gardens} he said: Two Gardens of gold for those brought near, and two Gardens of silver for the companions of the right hand. {In them are two flowing springs} meaning they flow to water those trees and branches so that they bear fruit of all colors. {Then which of the favors of your Lord would you deny?} Al-Hasan Al-Basri said: One of them is called Tasnim, and the other is Al-Salsabil. Atiyah said: One of them is of fresh water, and the other is of wine that is delicious to those who drink. For this reason he said after this: {In them are of every kind of fruit in pairs} meaning of all kinds of fruits of what they know and better than what they know, and of what no eye has seen, no ear has heard, and no human heart has conceived. {Then which of the favors of your Lord would you deny?} Ibrahim bin Al-Hakam bin Abaan said, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas: There is no sweet or bitter fruit in this world that is not in Paradise, even the colocynth. Ibn Abbas said: There is nothing in this world that is different from what is in the Hereafter except the names, meaning that there is a great gap and a clear difference in distinction between them.

50- In them are two flowing springs. This is also another description of **Two Gardens**, meaning that in each of them is a flowing spring. Al-Hasan said: One of them is Al-Salsabil and the other is Al-Tasnim. Atiyya said: One of them is of fresh water, and the other is of wine that is delicious to those who drink it. It was said that each of them is like this world many times over.

Tafsir al-Baghawi

50. In them are two flowing springs, Ibn Abbas said: with honor and extra for the people of Paradise. Al-Hasan said: They flow with clear water, one of them is Al-Tasnim and the other is Al-Salsabil. Atiyah said: One of them is of fresh water and the other is of wine, a delight for those who drink it.

Tafsir al-Baidawi

50- In them are two springs running wherever they wish, in the highlands and the lowlands. It is said that one of them is Al-Tasnim and the other is Salsabil.

Surat al-Rahman 55:51

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

51 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

Ibn Shawdhab and Ata' al-Khurasani said: This verse, **And for him who fears standing before his Lord are two Gardens**, was revealed about Abu Bakr al-Siddiq. Ibn Abi Hatim said: My father told us, Muhammad ibn Musafi told us, Baqiya told us, on the authority of Abu Bakr ibn Abi Maryam, on the authority of Atiyah ibn Qays, regarding the words of God Almighty: **And for him who fears standing before his Lord are two Gardens**, it was revealed about the one who said: **Burn me with fire so that I may lead God astray**. He said: He repented for a day and a night, after saying this, so God accepted it from him and admitted him to Paradise. The correct view is that this verse is general, as Ibn Abbas and others said. God Almighty says: **And for him who fears standing before his Lord**, before God Almighty on the Day of Resurrection, **and restrains the soul from desire**, and does not transgress or prefer worldly life, and knows that the Hereafter is better and more lasting, so he fulfills God's obligations and avoids what He has forbidden, so on the Day of Resurrection he will have two Gardens with his Lord, as al-Bukhari, may God have mercy on him, said: Abdullah ibn Abi al-Aswad told us, Abdul Aziz ibn Abdul Samad told us. Al-Ami narrated to us from Abu Imran Al-Joni, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "Two gardens of silver, their vessels and what is in them, and two gardens of gold, their vessels and what is in them, and nothing will stand between the people and seeing their Lord, the Mighty and Sublime, except the cloak of majesty over His face in the Garden of Eden." The rest of the group transmitted it except Abu Dawud from the hadith of Abdul Aziz with it. Hammad bin Salamah said on the authority of Thabit, on the authority of Abu Bakr bin Abi Musa, on the authority of his father. Hammad said: I do not know of it except that he raised it in the words of God, the Most High: **And for**

him who fears the position of his Lord are two gardens, and in His words: **And below them are two gardens**, two gardens of gold for those brought near and two gardens of silver for the companions of the right hand.

Ibn Jarir said: Zakariya bin Yahya bin Abaan Al-Muqri narrated to us, Ibn Abi Maryam narrated to us, Muhammad bin Ja'far narrated to us, on the authority of Muhammad bin Abi Harmalah, on the authority of Ata' bin Yasar, Abu Darda' informed me that the Messenger of God (peace and blessings of God be upon him) recited this verse one day: **And for him who fears the position of his Lord are two Gardens**. I said: Even if he commits adultery and steals? He said ..., O Messenger of God? He said: **Even in spite of Abu Darda's nose**. An-Nasa'i narrated it from the hadith of Muhammad bin Abi Harmalah with this chain of transmission. An-Nasa'i also narrated it on the authority of Mu'ammil bin Hisham, on the authority of Isma'il, on the authority of Al-Jariri, on the authority of Musa, on the authority of Muhammad bin Sa'd bin Abi Waqqas, on the authority of Abu Darda' with this chain of transmission. It has been narrated as a narration that ends with Abu Darda'. It has been narrated from him that he said: Whoever fears the position of his Lord will neither commit adultery nor steal. This verse is general for both humans and jinn, and it is one of the clearest proofs that jinn will enter Paradise if they believe and fear God. For this reason, God the Almighty bestowed this reward upon both mankind and mankind, saying: "And for him who fears standing before his Lord are two Gardens. So which of the favors of your Lord will you deny?" Then He described these two Gardens, saying: **With spreading branches**, meaning fresh, beautiful branches bearing every ripe and excellent fruit. **So which of the favors of your Lord will you deny?** This is what Ata' al-Khurasani and a group said, that the *afnan* are the branches of the tree that touch each other. Ibn Abi Hatim said: My father told us, Amr ibn Ali told us, Muslim ibn Qutaybah told us, Abdullah ibn al-Nu'man told us, I heard Ikrimah say: **With spreading branches**, meaning the shade of the branches on the walls. Haven't you heard the poet say:

What arouses your longing for the cooing of a dove calling for doves on the branches?

Call Abu Farkhayn, who came across a two-taloned falcon, Qatama

Al-Baghawi narrated on the authority of Mujahid, Ikrimah, Ad-Dahhak, and Al-Kalbi that it is the straight branch. He said: Abu Saeed Al-Ashja' told us, Abd Al-Salam bin Harb told us, Ata' bin As-Sa'ib told us, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **With branches, with colors**. He said: Something similar was narrated on the authority of Saeed bin Jubayr, Al-Hasan, As-Suddi, Khasif, Al-Nadr bin Arabi, and Ibn Sinan. The meaning of this statement is that they contain various kinds of pleasures, and Ibn Jarir chose it. Ata' said: Every branch gathers various kinds of fruit. Ar-Rabi' bin Anas said: **With branches** means wide-spreading, and all of these statements are correct and there is no contradiction between them, and God knows best. Qatada said: **With branches** means its vastness, superiority, and advantage over other trees. Muhammad bin Ishaq said on the authority of Yahya

Surat Ar-Rahman: 51

Then which of the favors of your Lord would you deny?

bin Ibad bin Abdullah bin Az-Zubayr on the authority of his father on the authority of Asma' bint Abi Bakr, who said: I heard the Messenger of God, may God bless him and grant him peace, mention the Lote Tree of the Limit, and he said: **A rider would travel in the shade of its branches for a hundred years** - or he said: One hundred riders can find shade in its shade, and its fruit is as if it were pots of gold." Narrated by Al-Tirmidhi on the authority of Yunus ibn Bakir.

Hammad bin Salamah said on the authority of Thabit on the authority of Abu Bakr bin Abi Musa on the authority of his father, Hammad said: I do not know of it except that he raised it in his statement: {And for him who fears standing before his Lord are two Gardens} and in his statement: {And below them are two Gardens} he said: Two Gardens of gold for those brought near, and two Gardens of silver for the companions of the right hand. {In them are two flowing springs} meaning they flow to water those trees and branches so that they bear fruit of all colors. {Then which of the favors of your Lord would you deny?} Al-Hasan Al-Basri said: One of them is called Tasnim, and the other is Al-Salsabil. Atiyah said: One of them is of fresh water, and the other is of wine that is delicious to those who drink. For this reason he said after this: {In them are of every kind of fruit in pairs} meaning of all kinds of fruits of what they know and better than what they know, and of what no eye has seen, no ear has heard, and no human heart has conceived. {Then which of the favors of your Lord would you deny?} Ibrahim bin Al-Hakam bin Abaan said, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas: There is no sweet or bitter fruit in this world that is not in Paradise, even the colocynth. Ibn Abbas said: There is nothing in this world that is different from what is in the Hereafter except the names, meaning that there is a great gap and a clear difference in distinction between them.

Fath al-Qadir

51- **Then which of the favors of your Lord would you deny?** Among them is this blessing in Paradise for the people of happiness.

Tafsir al-Baghawi

51. **Then which of the favors of your Lord would you deny?**

51- **Then which of the favors of your Lord would you deny?**

Surat al-Rahman 55:52

In them are pairs of every kind of fruit.

Tafsir al-Jalalayn

52 - **In them are every kind of fruit** in this world or everything that is enjoyed **in pairs** two kinds, fresh and dry, and the bitter ones of them in this world are like the colocynth, which is sweet.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **In them are two kinds of every kind of fruit.** God Almighty says: In them are two kinds of every kind of fruit.

Tafsir al-Qurtubi

The Almighty says, **In them are two kinds of every kind of fruit.** That is, two types, both of which are sweet and enjoyed. Ibn Abbas said, **There is no sweet or bitter tree in this world that is not in Paradise, not even the colocynth, except that it is sweet.** It was also said, **There are two kinds, fresh and dry, and one does not fall short of the other in excellence and goodness.** It was also said that He meant to give preference to these two gardens over the two gardens below them, for He mentioned here two flowing springs, and then He mentioned two springs that gush with water, and the gushing is not the same as the flowing, so it is as if He said, **In those two gardens is one kind of every kind of fruit, and in this garden there are two kinds of every kind of fruit.**

Tafsir Ibn Kathir

Ibn Shawdhab and Ata' al-Khurasani said: This verse, **And for him who fears standing before his Lord are two Gardens,** was revealed about Abu Bakr al-Siddiq. Ibn Abi Hatim said: My father told us, Muhammad ibn Musafi told us, Baqiya told us, on the authority of Abu Bakr ibn Abi Maryam, on the authority of Atiyah ibn Qays, regarding the words of God Almighty: **And for him who fears standing before his Lord are two Gardens,** it was revealed about the one who said: **Burn me with fire so that I may lead God astray.** He said: He repented for a day and a night, after saying this, so God accepted it from him and admitted him to Paradise. The correct view is that this verse is general, as Ibn Abbas and others said. God Almighty says: **And for him who fears standing before his Lord,** before God Almighty on the Day of Resurrection, **and restrains the soul from desire,** and does not transgress or prefer worldly life, and knows that the Hereafter is better and more lasting, so he fulfills God's obligations and avoids what He has forbidden, so on the Day of Resurrection he will have two Gardens with his Lord, as al-Bukhari,

may God have mercy on him, said: Abdullah ibn Abi al-Aswad told us, Abdul Aziz ibn Abdul Samad told us. Al-Ami narrated to us from Abu Imran Al-Joni, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "Two gardens of silver, their vessels and what is in them, and two gardens of gold, their vessels and what is in them, and nothing will stand between the people and seeing their Lord, the Mighty and Sublime, except the cloak of majesty over His face in the Garden of Eden." The rest of the group transmitted it except Abu Dawud from the hadith of Abdul Aziz with it. Hammad bin Salamah said on the authority of Thabit, on the authority of Abu Bakr bin Abi Musa, on the authority of his father. Hammad said: I do not know of it except that he raised it in the words of God, the Most High: **And for him who fears the position of his Lord are two gardens,** and in His words: **And below them are two gardens,** two gardens of gold for those brought near and two gardens of silver for the companions of the right hand.

Ibn Jarir said: Zakariya bin Yahya bin Abaan Al-Muqri narrated to us, Ibn Abi Maryam narrated to us, Muhammad bin Ja'far narrated to us, on the authority of Muhammad bin Abi Harmalah, on the authority of Ata' bin Yasar, Abu Darda' informed me that the Messenger of God (peace and blessings of God be upon him) recited this verse one day: **And for him who fears the position of his Lord are two Gardens.** I said: Even if he commits adultery and steals? He said ..., O Messenger of God? He said: **Even in spite of Abu Darda's nose.** An-Nasa'i narrated it from the hadith of Muhammad bin Abi Harmalah with this chain of transmission. An-Nasa'i also narrated it on the authority of Mu'ammil bin Hisham, on the authority of Isma'il, on the authority of Al-Jariri, on the authority of Musa, on the authority of Muhammad bin Sa'd bin Abi Waqqas, on the authority of Abu Darda' with this chain of transmission. It has been narrated as a narration that ends with Abu Darda'. It has been narrated from him that he said: Whoever fears the position of his Lord will neither commit adultery nor steal. This verse is general for both humans and jinn, and it is one of the clearest proofs that jinn will enter Paradise if they believe and fear God. For this reason, God the Almighty bestowed this reward upon both mankind and mankind, saying: "And for him who fears standing before his Lord are two Gardens. So which of the favors of your Lord will you deny?" Then He described these two Gardens, saying: **With spreading branches,** meaning fresh, beautiful branches bearing every ripe and excellent fruit. **So which of the favors of your Lord will you deny?** This is what Ata' al-Khurasani and a group said, that the *afnan* are the branches of the tree that touch each other. Ibn Abi Hatim said: My father told us, Amr ibn Ali told us, Muslim ibn Qutaybah told us, Abdullah ibn al-Nu'man told us, I heard Ikrimah say: **With spreading branches,** meaning the shade of the branches on the walls. Haven't you heard the poet say:

What arouses your longing for the cooing of a dove calling for doves on the branches?

Call Abu Farkhayn, who came across a two-taloned falcon, Qatama

Al-Baghawi narrated on the authority of Mujahid,

Surat Ar-Rahman: 52

In them are pairs of every kind of fruit.

Ikrimah, Ad-Dahhak, and Al-Kalbi that it is the straight branch. He said: Abu Saeed Al-Ashja' told us, Abd Al-Salam bin Harb told us, Ata' bin As-Sa'ib told us, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **With branches, with colors.** He said: Something similar was narrated on the authority of Saeed bin Jubayr, Al-Hasan, As-Suddi, Khasif, Al-Nadr bin Arabi, and Ibn Sinan. The meaning of this statement is that they contain various kinds of pleasures, and Ibn Jarir chose it. Ata' said: Every branch gathers various kinds of fruit. Ar-Rabi' bin Anas said: **With branches** means wide-spreading, and all of these statements are correct and there is no contradiction between them, and God knows best. Qatada said: **With branches** means its vastness, superiority, and advantage over other trees. Muhammad bin Ishaq said on the authority of Yahya bin Ibad bin Abdullah bin Az-Zubayr on the authority of his father on the authority of Asma' bint Abi Bakr, who said: I heard the Messenger of God, may God bless him and grant him peace, mention the Lote Tree of the Limit, and he said: **A rider would travel in the shade of its branches for a hundred years** - or he said: One hundred riders can find shade in its shade, and its fruit is as if it were pots of gold." Narrated by Al-Tirmidhi on the authority of Yunus ibn Bakir.

Hammad bin Salamah said on the authority of Thabit on the authority of Abu Bakr bin Abi Musa on the authority of his father, Hammad said: I do not know of it except that he raised it in his statement: {And for him who fears standing before his Lord are two Gardens} and in his statement: {And below them are two Gardens} he said: Two Gardens of gold for those brought near, and two Gardens of silver for the companions of the right hand. {In them are two flowing springs} meaning they flow to water those trees and branches so that they bear fruit of all colors. {Then which of the favors of your Lord would you deny?} Al-Hasan Al-Basri said: One of them is called Tasnim, and the other is Al-Salsabil. Atiyah said: One of them is of fresh water, and the other is of wine that is delicious to those who drink. For this reason he said after this: {In them are of every kind of fruit in pairs} meaning of all kinds of fruits of what they know and better than what they know, and of what no eye has seen, no ear has heard, and no human heart has conceived. {Then which of the favors of your Lord would you deny?} Ibrahim bin Al-Hakam bin Abaan said, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas: There is no sweet or bitter fruit in this world that is not in Paradise, even the colocynth. Ibn Abbas said: There is nothing in this world that is different from what is in the Hereafter except the names, meaning that there is a great gap and a clear difference in distinction between them.

Fath al-Qadir

52- **In them are two kinds of every kind of fruit.** This is a third description of the two gardens. The two kinds are the two types and the two kinds. The meaning is that in the two gardens there are two kinds of every kind that one can enjoy, each of which is enjoyed. It was said that one of the two kinds is moist and the

other is dry, neither of them falling short of the other in excellence and goodness.

Tafsir al-Baghawi

52. **In them are pairs of every kind of fruit**, two kinds and two types. It was said that its meaning is that in them are two kinds of everything that is enjoyed, fresh and dry. Ibn Abbas said: There is no sweet or bitter fruit in this world that is not in Paradise, not even the colocynth, except that it is sweet.

Tafsir al-Baidawi

52- **In them are two kinds of every fruit.** Two kinds: strange and known, or fresh and dry.

Surat al-Rahman 55:53

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

53 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

Then which of the blessings He bestowed upon His obedient people would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

Ibn Shawdhab and Ata' al-Khurasani said: This verse, **And for him who fears standing before his Lord are two Gardens**, was revealed about Abu Bakr al-Siddiq. Ibn Abi Hatim said: My father told us, Muhammad ibn Musafi told us, Baqiya told us, on the authority of Abu Bakr ibn Abi Maryam, on the authority of Atiyah ibn Qays, regarding the words of God Almighty: **And for him who fears standing before his Lord are two Gardens**, it was revealed about the one who said: **Burn me with fire so that I may lead God astray**. He said: He repented for a day and a night, after saying this, so God accepted it from him and admitted him to Paradise. The correct view is that this verse is general, as Ibn Abbas and others said. God Almighty says: **And for him who fears standing before his Lord**, before God Almighty on the Day of Resurrection, **and restrains the soul from desire**, and does not transgress or prefer worldly life, and knows that the Hereafter is better and more lasting, so he fulfills God's obligations and avoids what He has forbidden, so on the Day of Resurrection he will have two Gardens with his Lord, as al-Bukhari, may God have mercy on him, said: Abdullah ibn Abi al-Aswad told us, Abdul Aziz ibn Abdul Samad told us. Al-Ami narrated to us from Abu Imran Al-Joni, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "Two gardens of silver, their vessels and what is in them, and two gardens of gold, their vessels and what is in them, and nothing will stand between the people and seeing their Lord, the Mighty and Sublime, except the cloak of majesty over His face in the Garden of Eden." The rest of the group transmitted it except Abu Dawud from the hadith of Abdul Aziz with it. Hammad bin Salamah said on the authority of Thabit, on the authority of Abu Bakr bin Abi Musa, on the authority of his father. Hammad said: I do not know of it except that

he raised it in the words of God, the Most High: **And for him who fears the position of his Lord are two gardens**, and in His words: **And below them are two gardens**, two gardens of gold for those brought near and two gardens of silver for the companions of the right hand.

Ibn Jarir said: Zakariya bin Yahya bin Abaan Al-Muqri narrated to us, Ibn Abi Maryam narrated to us, Muhammad bin Ja'far narrated to us, on the authority of Muhammad bin Abi Harmalah, on the authority of Ata' bin Yasar, Abu Darda' informed me that the Messenger of God (peace and blessings of God be upon him) recited this verse one day: **And for him who fears the position of his Lord are two Gardens**. I said: Even if he commits adultery and steals? He said ..., O Messenger of God? He said: **Even in spite of Abu Darda's nose**. An-Nasa'i narrated it from the hadith of Muhammad bin Abi Harmalah with this chain of transmission. An-Nasa'i also narrated it on the authority of Mu'ammil bin Hisham, on the authority of Isma'il, on the authority of Al-Jariri, on the authority of Musa, on the authority of Muhammad bin Sa'd bin Abi Waqqas, on the authority of Abu Darda' with this chain of transmission. It has been narrated as a narration that ends with Abu Darda'. It has been narrated from him that he said: Whoever fears the position of his Lord will neither commit adultery nor steal. This verse is general for both humans and jinn, and it is one of the clearest proofs that jinn will enter Paradise if they believe and fear God. For this reason, God the Almighty bestowed this reward upon both mankind and mankind, saying: "And for him who fears standing before his Lord are two Gardens. So which of the favors of your Lord will you deny?" Then He described these two Gardens, saying: **With spreading branches**, meaning fresh, beautiful branches bearing every ripe and excellent fruit. **So which of the favors of your Lord will you deny?** This is what Ata' al-Khurasani and a group said, that the *afnan* are the branches of the tree that touch each other. Ibn Abi Hatim said: My father told us, Amr ibn Ali told us, Muslim ibn Qutaybah told us, Abdullah ibn al-Nu'man told us, I heard Ikrimah say: **With spreading branches**, meaning the shade of the branches on the walls. Haven't you heard the poet say:

What arouses your longing for the cooing of a dove calling for doves on the branches?

Call Abu Farkhayn, who came across a two-taloned falcon, Qatama

Al-Baghawi narrated on the authority of Mujahid, Ikrimah, Ad-Dahhak, and Al-Kalbi that it is the straight branch. He said: Abu Saeed Al-Ashja' told us, Abd Al-Salam bin Harb told us, Ata' bin As-Sa'ib told us, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **With branches, with colors**. He said: Something similar was narrated on the authority of Saeed bin Jubayr, Al-Hasan, As-Suddi, Khasif, Al-Nadr bin Arabi, and Ibn Sinan. The meaning of this statement is that they contain various kinds of pleasures, and Ibn Jarir chose it. Ata' said: Every branch gathers various kinds of fruit. Ar-Rabi' bin Anas said: **With branches** means wide-spreading, and all of these statements are correct and there is no contradiction between them, and God knows best. Qatada said: **With branches** means its vastness, superiority, and advantage over other trees.

Surat Ar-Rahman: 53

Then which of the favors of your Lord would you deny?

Muhammad bin Ishaq said on the authority of Yahya bin Ibad bin Abdullah bin Az-Zubayr on the authority of his father on the authority of Asma' bint Abi Bakr, who said: I heard the Messenger of God, may God bless him and grant him peace, mention the Lote Tree of the Limit, and he said: **A rider would travel in the shade of its branches for a hundred years** - or he said: One hundred riders can find shade in its shade, and its fruit is as if it were pots of gold." Narrated by Al-Tirmidhi on the authority of Yunus ibn Bakir.

Hammad bin Salamah said on the authority of Thabit on the authority of Abu Bakr bin Abi Musa on the authority of his father, Hammad said: I do not know of it except that he raised it in his statement: {And for him who fears standing before his Lord are two Gardens} and in his statement: {And below them are two Gardens} he said: Two Gardens of gold for those brought near, and two Gardens of silver for the companions of the right hand. {In them are two flowing springs} meaning they flow to water those trees and branches so that they bear fruit of all colors. {Then which of the favors of your Lord would you deny?} Al-Hasan Al-Basri said: One of them is called Tasnim, and the other is Al-Salsabil. Atiyah said: One of them is of fresh water, and the other is of wine that is delicious to those who drink. For this reason he said after this: {In them are of every kind of fruit in pairs} meaning of all kinds of fruits of what they know and better than what they know, and of what no eye has seen, no ear has heard, and no human heart has conceived. {Then which of the favors of your Lord would you deny?} Ibrahim bin Al-Hakam bin Abaan said, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas: There is no sweet or bitter fruit in this world that is not in Paradise, even the colocynth. Ibn Abbas said: There is nothing in this world that is different from what is in the Hereafter except the names, meaning that there is a great gap and a clear difference in distinction between them.

Fath al-Qadir

53- Then which of the favors of your Lord would you deny? Indeed, in the mere enumeration and description of these blessings in this noble Book, there is an encouragement to do good and a warning against doing evil that is not hidden from the one who understands. This is a great blessing and a great favor, so how will it be enjoyed when you reach it?

Tafsir al-Baghawi

53. Then which of the favors of your Lord would you deny?

53- Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:54

Reclining on couches whose linings are of fine brocade, and the fruit of the two gardens will be within easy reach.

Tafsir al-Jalalayn

54 - *reclining* the subject of the omitted verb, meaning they are enjoying themselves **on couches whose linings are of heavy brocade** the coarse and rough type of brocade, and the backs are of fine satin **and the fruits of the two gardens** their fruit **is within reach** close to be reached by the one standing, the one sitting, and the one lying down.

Tafsir al-Suyuti

God Almighty says: **And for him who fears standing before his Lord are two gardens** in which they will enjoy themselves **reclining on furnishings**. So *reclining* is in the accusative case as a state of the meaning of the statement before it, meaning the report about the one who fears standing before his Lord that he is in bliss and joy, enjoying himself in the two gardens.

And His saying, **On couches whose linings are of heavy brocade and the fruits of the two gardens**, God Almighty says: The linings of these couches are of thick brocade, and heavy brocade among the Arabs is the thick and coarse type of brocade.

Some of the people of Basra who were knowledgeable in the Arabic language called the merchandise that was not as fine as brocade or as soft as silk was called *istibraq*.

And the people of interpretation said something similar to what we said about that.

Who said that?

Imran bin Musa Al-Fazzaz told me: Abdul-Warith bin Saeed told us: Yahya bin Abi Ishaq told us: Salim bin Abdullah said to me: What is *istabraq*? I said: What is thick and coarse of brocade.

Muhammad bin Bashir told us: Yahya bin Abi Aruba told us, on the authority of Qatada, on the authority of Ikrimah, regarding his statement, *brocade*, he said: thick brocade.

And Ishaq bin Zaid Al-Khattabi told us: Al-Faryabi told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Hubayrah bin Yarim, on the authority of Ibn Masoud, regarding his statement, **And their linings are covered with brocade**. He said: You have been informed of the linings, so how would it be if you were informed of the outward appearance?

Al-Rafa'i told us: Ibn Al-Yaman told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Hubayrah, who said: These are the inner meanings, so what do you think of the outer meanings?

Abu Hisham Al-Rafa'i narrated: Abu Dawud narrated from Ya'qub from Ja'far from Sa'id who said: It was said to him: These linings are made of brocade, so what are the outer parts? He said: This is from what God said: **No soul knows what has been hidden for them of comfort for their eyes** 32:17. The Arabists have claimed that the lining may be the outer part and the outer part may be the lining, because each of them may be a face. He said: The Arabs say: This is the outer part of the sky and this is the inner part of the sky, referring to its outer part that we see.

His saying, **And the fruits of the two gardens are within reach**, means: The fruits of the two gardens that are picked are close to them because they do not tire themselves out by climbing its palm trees and trees to pick its fruits, but they pick them from a place of sitting without effort.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, his statement, **And the fruits of the two gardens are within easy reach**, their fruits are within easy reach, their hands cannot hold them back from it, nor are there any thorns. It was mentioned to us that the Prophet of God, may God bless him and grant him peace, said: **By the One in Whose hand is my soul, a man will not cut a fruit from Paradise and it will reach his mouth until God replaces it with one better than it**.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And the fruits of the two gardens are within reach**. He said: He will not hold back his hand after that, nor will he have thorns.

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And the fruits of the two gardens are within easy reach**, meaning: Their fruits are within easy reach.

Tafsir al-Qurtubi

The Almighty's saying, **Reclining on couches** is an accusative case of state. *Couches* is the plural of *bedding*. Abu Haywah read *farsh* with a sukoon on the *ra* "its linings" is the plural of *batana* which is under the *dhahara* and *istibraq* is the thick and rough brocade, meaning if the lining that is next to the ground is like this, then what do you think of the *dhahara*? Ibn Mas'ud and Abu Hurairah said this. It was said to Sa'id ibn Jubayr: **The linings are from istibraq, so what are the "dhahara"**? He said: This is from what God said: **No soul knows what has been hidden for them of comfort for their eyes** and Ibn Abbas said: **Their linings have only been described to you so that your hearts may be guided to it, but as for the "dhahara" only God knows them**. "And in the report from the Prophet, may God bless him and grant him peace, he said: "Their linings are a shining light." And from Al-Hasan: **Their linings are from istibraq and their outer parts are from solid light**. And from Al-Hasan also: **The linings are the outer parts**, and this is the saying of Al-Farra'. It was narrated from Qatada: "The Arabs say for the outer part batan, so they say: This is the back of the sky and

Reclining on couches whose linings are of fine brocade, and the fruit of the two gardens will be within easy reach.

this is the belly of the sky for its outer part that we see.” Ibn Qutaybah and others denied this and said: This only happens in the two equal aspects if each one is in charge.” From them are people like a wall between you and people, and this is the order of the heavens. **And the fruits of the two gardens were within reach.** The fruits are what are picked from the trees. It is said: He brought us good fruits for everything that is picked, and the fruit is picked on the basis of fa’il when it is picked. He said:

This is my crime and his choice in it, as every criminal has his hand to his mouth

It is read as jana with a kasra on the jim. Dan qareeb. Ibn Abbas said: The tree approaches until the friend of God picks it, whether standing, sitting, or lying down. He does not hold back his hand after that, nor does he have thorns.

Tafsir Ibn Kathir

God the Almighty says: *Reclining* meaning the people of Paradise, and what is meant by reclining here is lying down, and it is said: sitting in a square manner, **on couches whose linings are of heavy brocade** which is the thickest type of brocade, as stated by Ikrimah, Ad-Dahhak, Qatadah, and Abu Imran Al-Jawni. He said, it is brocade decorated with gold, so he pointed out the nobility of the outer layer by the nobility of the lining, so this is from pointing out the lower layer to the higher. Abu Ishaq said on the authority of Hubayrah ibn Maryam on the authority of Abdullah ibn Masoud who said: These are the linings, so how would it be if you saw the outer layers? Malik ibn Dinar said: Its linings are of heavy brocade and its exteriors are of light. Sufyan al-Thawri or Sharik said: Its linings are of heavy brocade and its exteriors are of solid light. Al-Qasim ibn Muhammad said: Its linings are of heavy brocade and its exteriors are of mercy. Ibn Shawdb said on the authority of Abu Abdullah al-Shami: God mentioned the linings but did not mention the exteriors. On the exteriors are the barriers and no one knows what is under the barriers except God, the Most High. All of that was mentioned by Imam Ibn Abi Hatim, may God have mercy on him. **And the fruits of the two gardens will be within reach** means their fruit will be close to them whenever they wish to take it, regardless of their condition, as God, the Most High, said: **Its fruits will be within reach** and He said: **And its shades will be brought low to them, and its fruits will be made lowly** meaning they will not be prevented from taking them, but will descend to them from its branches. **Then which of the favors of your Lord will you deny?** And when He mentioned the beds and their greatness, He said after that: **In them** meaning in the beds **will be limiting their glances** meaning lowered from anyone other than their husbands, so they will not see anything in Paradise better than their husbands. This was said by Ibn Abbas and Qatadah. Ata Al-Khurasani and Ibn Zayd, and it was reported that one of them would say to her husband: By God, I do not see anything in Paradise

better than you. Nor do I see anything in Paradise more beloved to me than you. So praise be to God who made you for me and made me for you.

No man or jinn has touched them before them meaning, they are virgins, Arabs of equal age, and no one from among the humans or jinn has touched them before their husbands, and this is also one of the proofs for the believing jinn entering Paradise. Artah ibn al-Mundhir said: Damrah ibn Habib was asked: Will the jinn enter Paradise? He said: Yes, and they marry. The jinn have female jinn and the humans have female humans. This is due to His statement: “No man or jinn has touched them before them. * So which of the favors of your Lord would you deny?” Then He described them to the addressee: **As if they were rubies and coral.** Mujahid, al-Hasan, Ibn Zayd and others said: In the purity of rubies and the whiteness of coral, so they made coral here mean pearls. Ibn Abi Hatim said: My father told us, Muhammad ibn Hatim told us, Ubaidah ibn Hamid told us, on the authority of Ata’ ibn al-Sa’ib, on the authority of Amr ibn Maymun al-Awdi, on the authority of Abdullah ibn Mas’ud, on the authority of the Prophet, may God bless him and grant him peace, who said: **The whiteness of a woman from the people of Paradise will be seen from behind seventy garments of silk, so much so that her marrow can be seen.** This is the statement of God Almighty: **As if they were rubies and coral.** As for the ruby, it is a stone such that if you were to insert a wire into it and then purify it, you would see it from behind it. This is how al-Tirmidhi narrated it from the hadith of Ubaidah ibn Hamid and Abu al-Ahwas on the authority of Ata’ ibn al-Sa’ib, and he narrated it as a mursal, then he said: It is more authentic.

Imam Ahmad said: Affan told us, Hammad bin Salamah told us, Yunus told us, on the authority of Muhammad bin Sirin, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **A man from the people of Paradise will have two wives from among the hours, each of whom will wear seventy garments, and the marrow of her shin will be seen through her clothing.** Imam Ahmad was the only one to narrate it from this chain of transmission. Muslim narrated the hadith of Ismail bin Aliyah, on the authority of Ayoub, on the authority of Muhammad bin Sirin, who said: “They will either boast or discuss: Are there more men or women in Paradise?” Abu Hurairah said: Did not Abu al-Qasim (peace be upon him) say: “The first group to enter Paradise will be like the moon on a full moon night, and the one that follows will be like the light of a brilliant star in the sky. Each of them will have two wives, the marrow of whose shins will be visible from behind the flesh. There is no single man in Paradise.” This hadith is reported in the two Sahihis from the hadith of Hammam ibn Munabbih and Abu Zur’ah from Abu Hurairah **may God be pleased with him.** Imam Ahmad said: Abu al-Nadr told us, Muhammad ibn Talhah told us from Humaid from Anas that the Messenger of God (peace be upon him) said: “A morning or afternoon in the cause of God is better than the world and everything in it. The reach of one of your

bows or the place of his whip in Paradise is better than the world and everything in it. If a woman from the women of Paradise looked down at the earth, she would fill what is between them with fragrance and what is between them would be pleasant. The veil of her hair on her head is better than the world and everything in it." Al-Bukhari narrated it similarly from the hadith of Abu Ishaq from Humaid from Anas.

God the Almighty said: **Is the reward for good [anything] but good?** That is, for those who do good deeds in this world there is nothing but goodness towards them in the Hereafter, as God the Almighty said: **For those who do good is the best [reward] and even more.** Al-Baghawi said: Abu Saeed Al-Shuraihi told us, Abu Ishaq Al-Tha'labi told us, Ibn Fanjawayh told me, Ibn Shaybah told us, Ishaq bin Ibrahim bin Bahram told us, Al-Hajjaj bin Yusuf Al-Maktab told us, Bishr bin Al-Husayn told us, on the authority of Al-Zubayr bin Adi, on the authority of Anas bin Malik, who said: The Messenger of God (blessings and peace of God be upon him) recited: **Is the reward for good [anything] but good?** and said: **Do you know what your Lord has said?** They said: God and His Messenger know best. He said, **He says, 'Is the reward of one whom You have bestowed upon him by means of monotheism anything but Paradise?'** And since what was mentioned included great blessings that cannot be resisted by deeds, but rather mere favor and gratitude, He said after all of that, **Then which of the favors of your Lord would you deny?** And what is related to the words of God Almighty: **And for him who fears the position of his Lord are two Gardens,** is what was narrated by Al-Tirmidhi and Al-Baghawi from the hadith of Abu Al-Nadr Hashim bin Al-Qasim from Abu Aqil Al-Thaqafi, from Abu Farwah Yazid bin Sinan Al-Rahawi from Bakir bin Fayruz from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever fears sets out early, and whoever sets out early reaches the destination. Beware, God's merchandise is expensive. Beware, God's merchandise is Paradise." Then Al-Tirmidhi said: It is strange and we do not know it except from the hadith of Abu Al-Nadr. Al-Baghawi narrated from the hadith of Ali bin Hajar from Ismail bin Ja'far from Muhammad bin Abi Harmalah, the client of Huwaytib bin Abd Al-Uzza, from Ata' bin Yasar, from Abu Al-Darda' that he heard the Messenger of God, may God bless him and grant him peace, narrating on the pulpit and he was saying: **And for him who 'Whoever fears standing before his Lord will have two Gardens.** I said: **Even if he commits adultery or steals, O Messenger of God?** The Messenger of God (peace and blessings be upon him) said: **And for whoever fears standing before his Lord will have two Gardens.** I said the second time: **Even if he commits adultery or steals, O Messenger of God.** He said: **And for whoever fears standing before his Lord will have two Gardens.** I said the third time: **Even if he commits adultery or steals, O Messenger of God?** He said: **Even if Abu Darda' is in jeopardy.**

54- **Reclining on couches whose linings are of heavy brocade.** The word *reclining* is in the accusative case as a predicate of the subject of the phrase **and for him who fears.** The plural is based on the meaning of *from*, and it was said that its agent is omitted, and the meaning is: they enjoy themselves

reclining. It was also said that it is in the accusative case as a compliment. Furnishings are the plural of fursh, and linings are those under the outer coverings, and it is the plural of batana. Al-Zajaj said: It is what is closest to the ground. Istabraq is the thickest type of brocade. If the linings are of heavy brocade, then what are the outer coverings? It was said to Sa'id ibn Jubayr: What is the lining made of heavy brocade, so what are the outer coverings? He said: This is because of what God said about it: **No soul knows what has been hidden for them of comfort for eyes.** It was said that He limited it to mentioning the linings because no one on earth knew what was in the outer coverings. Al-Hasan said: Their linings are of heavy brocade and their outer coverings are of solid light. Al-Hasan said: The linings are the outer sides, and Al-Farra' said the same. He said: The lining may be the outer side and the outer side may be the lining, because each one of them is a face, and the Arabs say this is the back of the sky, and this is the belly of the sky for its outer side that we see, and Ibn Qutaybah denied this, and said that this only happens in the two equal faces. **And the harvest of the two gardens was close** is a subject and its predicate, and harvest is what is picked from the fruits, it was said that the tree comes close until whoever wants to pick it picks it, and from this is the saying of the poet:

This is my crime and his choice in it, as every criminal has his hand to his mouth

The majority read *Farsh* with two dammahs, and Abu Haywah read it with a dammah and a sukoon. The majority read *Jana* with a fathah on the jim, and Isa bin Omar read it with a kasrah, and Isa also read it with a kasrah on the noon with imala.

Tafsir al-Baghawi

54. **Reclining on mattresses**, plural of mattress, **its linings**, plural of batana, which is under the outer layer. Al-Zajaj said: It is what is closest to the ground. **Of brocade**, which is thick brocade. Ibn Mas'ud and Abu Hurayrah said: These are the linings, so what do you think of the outer layers? It was said to Sa'id ibn Jubayr: The linings are of brocade, so what are the outer layers? He said: This is from what God the Almighty said: **No soul knows what has been hidden for them of comfort for their eyes** (al-Sajdah 32:17), and it was also narrated from him: Their linings are of brocade, so their outer layers are of solid light. Ibn Abbas said: He described the linings and left out the outer layers because there is no one on earth who knows what the outer layers are.

And the fruits of the two gardens are within reach. The harvest is what is gathered from the fruits. He means: its fruit is within reach and can be reached by those standing, sitting, and sleeping. Ibn Abbas said: The tree will come near so that a friend of God can gather it, whether standing or sitting. Qatada said: He will not turn their hands away from it after that, nor will he have thorns.

Surat Ar-Rahman: 54

Reclining on couches whose linings are of fine brocade, and the fruit of the two gardens will be within easy reach.

Tafsir al-Baidawi

54- **Reclining on couches whose linings are of heavy brocade** of thick brocade. If the linings are like that, then what do you think of the backs? *Reclining* is praise for those who are fearful or a condition of them, because the one who fears has the meaning of a group. **And the fruits of the two gardens are within reach** is close and can be reached by the one who is sitting or lying down. **And harvested** is a noun meaning harvested and it is read with a kasra on the jim.

Surat al-Rahman 55:55

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

55 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** God Almighty says, "Then which of the favors of your Lord, O group of mankind and mankind, upon whom He has bestowed favors, from among you, who has rewarded the people of His obedience with this reward and honored them with this honor, would you deny?"

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

God the Almighty says: *Reclining* meaning the people of Paradise, and what is meant by reclining here is lying down, and it is said: sitting in a square manner, **on couches whose linings are of heavy brocade** which is the thickest type of brocade, as stated by Ikrimah, Ad-Dahhak, Qatadah, and Abu Imran Al-Jawni. He said, it is brocade decorated with gold, so he pointed out the nobility of the outer layer by the nobility of the lining, so this is from pointing out the lower layer to the higher. Abu Ishaq said on the authority of Hubayrah ibn Maryam on the authority of Abdullah ibn Masoud who said: These are the linings, so how would it be if you saw the outer layers? Malik ibn Dinar said: Its linings are of heavy brocade and its exteriors are of light. Sufyan al-Thawri or Sharik said: Its linings are of heavy brocade and its exteriors are of solid light. Al-Qasim ibn Muhammad said: Its linings are of heavy brocade and its exteriors are of mercy. Ibn Shawdb said on the authority of Abu Abdullah al-Shami: God mentioned the linings but did not mention the exteriors. On the exteriors are the barriers and no one knows what is under the barriers except God, the Most High. All of that was mentioned by Imam Ibn Abi Hatim, may God have mercy on him. **And the fruits of the two gardens will be within reach** means their fruit will be close to them whenever they wish to take it, regardless of their condition, as God, the Most High, said: **Its fruits will be within reach** and He said: **And its shades will be brought low to them, and its fruits will be made lowly** meaning they will not be prevented from taking them, but will descend to them from its branches. **Then which of the favors of your Lord will you deny?** And when He

mentioned the beds and their greatness, He said after that: **In them** meaning in the beds **will be limiting their glances** meaning lowered from anyone other than their husbands, so they will not see anything in Paradise better than their husbands. This was said by Ibn Abbas and Qatadah. Ata Al-Khurasani and Ibn Zayd, and it was reported that one of them would say to her husband: By God, I do not see anything in Paradise better than you. Nor do I see anything in Paradise more beloved to me than you. So praise be to God who made you for me and made me for you.

No man or jinn has touched them before them meaning, they are virgins, Arabs of equal age, and no one from among the humans or jinn has touched them before their husbands, and this is also one of the proofs for the believing jinn entering Paradise. Artah ibn al-Mundhir said: Damrah ibn Habib was asked: Will the jinn enter Paradise? He said: Yes, and they marry. The jinn have female jinn and the humans have female humans. This is due to His statement: "No man or jinn has touched them before them. * So which of the favors of your Lord would you deny?" Then He described them to the addressee: **As if they were rubies and coral.** Mujahid, al-Hasan, Ibn Zayd and others said: In the purity of rubies and the whiteness of coral, so they made coral here mean pearls. Ibn Abi Hatim said: My father told us, Muhammad ibn Hatim told us, Ubaidah ibn Hamid told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Amr ibn Maymun al-Awdi, on the authority of Abdullah ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, who said: **The whiteness of a woman from the people of Paradise will be seen from behind seventy garments of silk, so much so that her marrow can be seen.** This is the statement of God Almighty: **As if they were rubies and coral.** As for the ruby, it is a stone such that if you were to insert a wire into it and then purify it, you would see it from behind it. This is how al-Tirmidhi narrated it from the hadith of Ubaidah ibn Hamid and Abu al-Ahwas on the authority of Ata' ibn al-Sa'ib, and he narrated it as a mursal, then he said: It is more authentic.

Imam Ahmad said: Affan told us, Hammad bin Salamah told us, Yunus told us, on the authority of Muhammad bin Sirin, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **A man from the people of Paradise will have two wives from among the hours, each of whom will wear seventy garments, and the marrow of her shin will be seen through her clothing.** Imam Ahmad was the only one to narrate it from this chain of transmission. Muslim narrated the hadith of Ismail bin Aliyah, on the authority of Ayoub, on the authority of Muhammad bin Sirin, who said: "They will either boast or discuss: Are there more men or women in Paradise?" Abu Hurairah said: Did not Abu al-Qasim (peace be upon him) say: "The first group to enter Paradise will be like the moon on a full moon night, and the one that follows will be like the light of a brilliant star in the sky. Each of them will have two wives, the marrow of whose shins will be visible from behind the flesh. There is no single man in Paradise." This hadith is reported in the two Sahihs from the hadith of Hammam ibn Munabbih and Abu Zur'ah from Abu Hurairah **may God be pleased with him.** Imam Ahmad said: Abu al-Nadr told us, Muhammad ibn

Then which of the favors of your Lord would you deny?

Talhah told us from Humaid from Anas that the Messenger of God (peace be upon him) said: "A morning or afternoon in the cause of God is better than the world and everything in it. The reach of one of your bows or the place of his whip in Paradise is better than the world and everything in it. If a woman from the women of Paradise looked down at the earth, she would fill what is between them with fragrance and what is between them would be pleasant. The veil of her hair on her head is better than the world and everything in it." Al-Bukhari narrated it similarly from the hadith of Abu Ishaq from Humaid from Anas.

God the Almighty said: **Is the reward for good [anything] but good?** That is, for those who do good deeds in this world there is nothing but goodness towards them in the Hereafter, as God the Almighty said: **For those who do good is the best [reward] and even more.** Al-Baghawi said: Abu Saeed Al-Shuraihi told us, Abu Ishaq Al-Tha'labi told us, Ibn Fanjawayh told me, Ibn Shaybah told us, Ishaq bin Ibrahim bin Bahram told us, Al-Hajjaj bin Yusuf Al-Maktab told us, Bishr bin Al-Husayn told us, on the authority of Al-Zubayr bin Adi, on the authority of Anas bin Malik, who said: The Messenger of God (blessings and peace of God be upon him) recited: **Is the reward for good [anything] but good?** and said: **Do you know what your Lord has said?** They said: God and His Messenger know best. He said, **He says, 'Is the reward of one whom You have bestowed upon him by means of monotheism anything but Paradise?'** And since what was mentioned included great blessings that cannot be resisted by deeds, but rather mere favor and gratitude, He said after all of that, **Then which of the favors of your Lord would you deny?** And what is related to the words of God Almighty: **And for him who fears the position of his Lord are two Gardens,** is what was narrated by Al-Tirmidhi and Al-Baghawi from the hadith of Abu Al-Nadr Hashim bin Al-Qasim from Abu Aqil Al-Thaqafi, from Abu Farwah Yazid bin Sinan Al-Rahawi from Bakir bin Fayruz from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever fears sets out early, and whoever sets out early reaches the destination. Beware, God's merchandise is expensive. Beware, God's merchandise is Paradise." Then Al-Tirmidhi said: It is strange and we do not know it except from the hadith of Abu Al-Nadr. Al-Baghawi narrated from the hadith of Ali bin Hajar from Ismail bin Ja'far from Muhammad bin Abi Harmalah, the client of Huwaytib bin Abd Al-Uzza, from Ata' bin Yasar, from Abu Al-Darda' that he heard the Messenger of God, may God bless him and grant him peace, narrating on the pulpit and he was saying: **And for him who 'Whoever fears standing before his Lord will have two Gardens.** I said: **Even if he commits adultery or steals, O Messenger of God?** The Messenger of God (peace and blessings be upon him) said: **And for whoever fears standing before his Lord will have two Gardens.** I said the second time: **Even if he commits adultery or steals, O Messenger of God.** He said: **And for whoever fears standing before his Lord will have two Gardens.** I said the third time: **Even if he commits adultery or steals, O Messenger of God?** He said: **Even if Abu Darda' is in jeopardy.**

Fath al-Qadir

55- Which of the favors of your Lord would you deny?

They are all in a position where it is not possible for a denier to deny any of them because of the immediate and future benefits they contain.

Tafsir al-Baghawi

55. Then which of the favors of your Lord would you deny?

55- Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:56

In them are women limiting their glances, untouched before them by man or jinn.

Tafsir al-Jalalayn

56 - **In them** in the two gardens and what they contain of upper rooms and palaces **with lowered glances** their eyes at their husbands who are reclining from among mankind and jinn **whom no human being or jinn has touched** deflowered them, and they are from the houris or from the well-established women of this world **before them** (man or jinn)

Tafsir al-Suyuti

God Almighty says: **On these couches whose linings are of brocade are 'chaste women' whose glances are limited to their faces, so they do not look at other men.**

And the people of interpretation said something similar to what we said about that.

Who said that?

Muhammad bin Ubaid Al-Maharbi told me: My father told me on the authority of Abu Yahya on the authority of Mujahid regarding his statement, **In them are those who limit their glances**, he said: Their glances are limited to men and they do not look except at their husbands.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **In them are those who limit their glances** means that they limit their glances to their husbands and do not desire anyone other than them.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **Limiting their glances**, he said: They do not look except at their husbands. She says: By the glory, majesty, and beauty of my Lord, if I see in Paradise anything more beautiful than you, then praise be to God, who made you my husband and made me your husband.

His statement, **No human being or jinn has ever touched them before them**, means: No human being or jinn has ever touched them before these people whom God Almighty described, and they are the ones about whom He said, **And for him who fears standing before his Lord are two gardens**, nor a jinn. It is said of this: This camel has never been touched by a rope, meaning no rope has ever touched it.

Some of the scholars of Arabic language from Kufa used to say: **Menstruation is intercourse with bleeding**. He also said: **Menstruation is blood**. He also said: **He menstruated her** if he made her bleed with intercourse. What he meant in this passage was that no human or jinn had intercourse with them before them.

And the people of interpretation said something similar to what we said about that.

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **No man or jinn has touched them before them**, meaning: No man or jinn has had sexual intercourse with them.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ismail, on the authority of a man, on the authority of Ali: **No human being or jinn has touched them before them**. He said: Since their creation.

Al-Husayn bin Yazid Al-Tahan told us: Abu Muawiyah Al-Dharee' told us, on the authority of Mughirah bin Muslim, on the authority of Ikrimah, who said: Do not say to a woman **she is menstruating**, because menstruation means intercourse. God says: **No man or jinn has touched them before them**.

Yunus told us: Ibn Wahb told us: Ibn Zayd said about His statement, **No man or jinn has touched them before them**, he said: Nothing, man or other, touched them.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **No man or jinn has touched them before them**, he said: He did not touch them.

Amr bin Abdul Hamid Al-Amili told us: Marwan bin Muawiyah told us on the authority of Asim who said: I said to Abu Al-Aaliyah: A menstruating woman. He said: What is menstruating? A man said: Menstruating. Abu Al-Aaliyah said: Didn't God Almighty say: **No man or jinn has touched them before them**?

If someone says: Do jinn have intercourse with women and it is said: **No human or jinn has touched them before them**, then it was narrated from Mujahid that:

Muhammad bin Amara Al-Suddi told me: Sahl bin Aamer told us: Yahya bin Ya'la Al-Aslami told us, on the authority of Uthman bin Al-Aswad, on the authority of Mujahid, who said: If a man has intercourse without saying Bismillah, the jinn will surround his urethra and have intercourse with him. This is what is meant by His statement, **No man or jinn has touched them before them**.

Some scholars used this verse to prove that the jinn will enter Paradise.

Who said that?

Abu Hamid Ahmad bin Al-Mughira Al-Himsi told me: Abu Haywah Shureih bin Yazid Al-Hadrami told me: Arta'ah bin Al-Mundhir told me: I asked Damrah bin Habib: Do the jinn have a reward? He said: Yes. Then he recited this verse: **No man or jinn has touched them before them**. So the human women are for the humans and the jinn women are for the jinn.

Tafsir al-Qurtubi

There are three issues:

The first is the saying of the Most High: **In them will be**

In them are women limiting their glances, untouched before them by man or jinn.

women limiting their glances. It was said that it refers to the two gardens mentioned. Al-Zajaj said: He only said **in them** and did not say **in them** because he meant the two gardens and what was prepared for their inhabitants of bliss. And it was said that **in them** refers back to the rugs whose linings are of brocade, that is, in these rugs **in them will be women limiting their glances**, that is, women limiting their glances to their husbands so they do not see anyone but them. It was mentioned previously in As-Saffat and the word *at-taraf* was made singular with the addition to the plural because it is in the meaning of the verbal noun from *tarafatu* 'aynu meaning to blink a glance, then the 'ayn was named thus so it conveyed the singular and the plural like their saying a **people of justice and fasting**.

The second: The Almighty's saying **did not touch them** meaning he did not have intercourse with them before their husbands. These are one of Al-Farra'. Tamat is defloration, which is intercourse with blood. He tamathu yatuthuha wa tamathuha taman if he deflowered her. From this it was said: a menstruating woman, meaning a menstruating woman. Others than Al-Farra' disagree with him on this and say: Tamathu means he had intercourse with her, in any of the ways except that the saying of Al-Farra' is better known and more famous. Al-Kisa'i read Qaml yatuthuna with a damma on the meem. It is said: the woman tamathut, tatuthuma with a damma, she menstruated. Tamathut with a kasra is a language, so she is tame. Al-Farazdaq said:

They came to me without having menstruated before me, and they are healthier than ostrich eggs.

It was said, **He did not touch them**, meaning he did not touch them. Abu Amr said, *Tamat* means touching, and that applies to everything that is touched. It is said about a pasture, **No one touched that pasture before us**, and **No rope touched this she-camel**, meaning no hobble touched it. Al-Mubarrad said, **No human or jinn had tamed them before them**, and tamat means taming. Al-Hasan read *Jana* with a hamza.

Third: In this verse is evidence that the jinn will visit you just like humans and will enter Paradise and they will have jinn therein. Damrah said: For the believers among them are spouses from the houris, so the human women are for the humans and the jinn are for the jinn. It was said: That is, what God has given to the believers from the jinn in Paradise from the houris of the jinn will not be touched by jinn, and what God has given to the believers from the human women from the houris of the human women will not be touched by humans. This is because the jinn do not have intercourse with the daughters of Adam in this world. This was mentioned by Al-Qushayri.

I said: The discussion of this has already been mentioned in An-Naml and also in Subhan, and that it is permissible to have intercourse with the daughters of Adam. Mujahid said: If a man has intercourse without mentioning the name of God, the jinn will wrap themselves around his urethra and have intercourse with him. This is due to the words of God Almighty: **No man or jinn has touched them before them**. This is

because God Almighty described the houris as having never been touched by a man or a jinn before them, so that you know that the women of Adam may be touched by the jinn and that the houris are free from this defect and pure, and intercourse is sexual intercourse. This was mentioned in full by Al-Tirmidhi Al-Hakim, and it was also mentioned by Al-Mahdawi, Al-Tha'labi and others, and God knows best.

Tafsir Ibn Kathir

God the Almighty says: *Reclining* meaning the people of Paradise, and what is meant by reclining here is lying down, and it is said: sitting in a square manner, **on couches whose linings are of heavy brocade** which is the thickest type of brocade, as stated by Ikrimah, Ad-Dahhak, Qatadah, and Abu Imran Al-Jawni. He said, it is brocade decorated with gold, so he pointed out the nobility of the outer layer by the nobility of the lining, so this is from pointing out the lower layer to the higher. Abu Ishaq said on the authority of Hubayrah ibn Maryam on the authority of Abdullah ibn Masoud who said: These are the linings, so how would it be if you saw the outer layers? Malik ibn Dinar said: Its linings are of heavy brocade and its exteriors are of light. Sufyan al-Thawri or Sharik said: Its linings are of heavy brocade and its exteriors are of solid light. Al-Qasim ibn Muhammad said: Its linings are of heavy brocade and its exteriors are of mercy. Ibn Shawdb said on the authority of Abu Abdullah al-Shami: God mentioned the linings but did not mention the exteriors. On the exteriors are the barriers and no one knows what is under the barriers except God, the Most High. All of that was mentioned by Imam Ibn Abi Hatim, may God have mercy on him. **And the fruits of the two gardens will be within reach** means their fruit will be close to them whenever they wish to take it, regardless of their condition, as God, the Most High, said: **Its fruits will be within reach** and He said: **And its shades will be brought low to them, and its fruits will be made lowly** meaning they will not be prevented from taking them, but will descend to them from its branches. **Then which of the favors of your Lord will you deny?** And when He mentioned the beds and their greatness, He said after that: **In them** meaning in the beds **will be limiting their glances** meaning lowered from anyone other than their husbands, so they will not see anything in Paradise better than their husbands. This was said by Ibn Abbas and Qatadah. Ata Al-Khurasani and Ibn Zayd, and it was reported that one of them would say to her husband: By God, I do not see anything in Paradise better than you. Nor do I see anything in Paradise more beloved to me than you. So praise be to God who made you for me and made me for you.

No man or jinn has touched them before them meaning, they are virgins, Arabs of equal age, and no one from among the humans or jinn has touched them before their husbands, and this is also one of the proofs for the believing jinn entering Paradise. Artah ibn al-Mundhir said: Damrah ibn Habib was asked: Will the jinn enter Paradise? He said: Yes, and they marry. The jinn have female jinn and the humans have female

humans. This is due to His statement: "No man or jinn has touched them before them. * So which of the favors of your Lord would you deny?" Then He described them to the addressee: **As if they were rubies and coral.** Mujahid, al-Hasan, Ibn Zayd and others said: In the purity of rubies and the whiteness of coral, so they made coral here mean pearls. Ibn Abi Hatim said: My father told us, Muhammad ibn Hatim told us, Ubaidah ibn Hamid told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Amr ibn Maymun al-Awdi, on the authority of Abdullah ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, who said: **The whiteness of a woman from the people of Paradise will be seen from behind seventy garments of silk, so much so that her marrow can be seen.** This is the statement of God Almighty: **As if they were rubies and coral.** As for the ruby, it is a stone such that if you were to insert a wire into it and then purify it, you would see it from behind it. This is how al-Tirmidhi narrated it from the hadith of Ubaidah ibn Hamid and Abu al-Ahwas on the authority of Ata' ibn al-Sa'ib, and he narrated it as a mursal, then he said: It is more authentic.

Imam Ahmad said: Affan told us, Hammad bin Salamah told us, Yunus told us, on the authority of Muhammad bin Sirin, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **A man from the people of Paradise will have two wives from among the houris, each of whom will wear seventy garments, and the marrow of her shin will be seen through her clothing.** Imam Ahmad was the only one to narrate it from this chain of transmission. Muslim narrated the hadith of Ismail bin Aliyah, on the authority of Ayoub, on the authority of Muhammad bin Sirin, who said: "They will either boast or discuss: Are there more men or women in Paradise?" Abu Hurairah said: Did not Abu al-Qasim (peace be upon him) say: "The first group to enter Paradise will be like the moon on a full moon night, and the one that follows will be like the light of a brilliant star in the sky. Each of them will have two wives, the marrow of whose shins will be visible from behind the flesh. There is no single man in Paradise." This hadith is reported in the two Sahihis from the hadith of Hammam ibn Munabbih and Abu Zur'ah from Abu Hurairah **may God be pleased with him.** Imam Ahmad said: Abu al-Nadr told us, Muhammad ibn Talhah told us from Humaid from Anas that the Messenger of God (peace be upon him) said: "A morning or afternoon in the cause of God is better than the world and everything in it. The reach of one of your bows or the place of his whip in Paradise is better than the world and everything in it. If a woman from the women of Paradise looked down at the earth, she would fill what is between them with fragrance and what is between them would be pleasant. The veil of her hair on her head is better than the world and everything in it." Al-Bukhari narrated it similarly from the hadith of Abu Ishaq from Humaid from Anas.

God the Almighty said: **Is the reward for good [anything] but good?** That is, for those who do good deeds in this world there is nothing but goodness towards them in the Hereafter, as God the Almighty said: **For those who do good is the best [reward] and even more.** Al-Baghawi said: Abu Saeed Al-Shuraihi told us, Abu Ishaq Al-Tha'labi told us, Ibn Fanjawayh

told me, Ibn Shaybah told us, Ishaq bin Ibrahim bin Bahram told us, Al-Hajjaj bin Yusuf Al-Maktab told us, Bishr bin Al-Husayn told us, on the authority of Al-Zubayr bin Adi, on the authority of Anas bin Malik, who said: The Messenger of God (blessings and peace of God be upon him) recited: **Is the reward for good [anything] but good?** and said: **Do you know what your Lord has said?** They said: God and His Messenger know best. He said, **He says, 'Is the reward of one whom You have bestowed upon him by means of monotheism anything but Paradise?'** And since what was mentioned included great blessings that cannot be resisted by deeds, but rather mere favor and gratitude, He said after all of that, **Then which of the favors of your Lord would you deny?** And what is related to the words of God Almighty: **And for him who fears the position of his Lord are two Gardens,** is what was narrated by Al-Tirmidhi and Al-Baghawi from the hadith of Abu Al-Nadr Hashim bin Al-Qasim from Abu Aqil Al-Thaqafi, from Abu Farwah Yazid bin Sinan Al-Rahawi from Bakir bin Fayruz from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever fears sets out early, and whoever sets out early reaches the destination. Beware, God's merchandise is expensive. Beware, God's merchandise is Paradise." Then Al-Tirmidhi said: It is strange and we do not know it except from the hadith of Abu Al-Nadr. Al-Baghawi narrated from the hadith of Ali bin Hajar from Ismail bin Ja'far from Muhammad bin Abi Harmalah, the client of Huwaytib bin Abd Al-Uzza, from Ata' bin Yasar, from Abu Al-Darda' that he heard the Messenger of God, may God bless him and grant him peace, narrating on the pulpit and he was saying: **And for him who "Whoever fears standing before his Lord will have two Gardens. I said: Even if he commits adultery or steals, O Messenger of God? The Messenger of God (peace and blessings be upon him) said: And for whoever fears standing before his Lord will have two Gardens. I said the second time: Even if he commits adultery or steals, O Messenger of God. He said: And for whoever fears standing before his Lord will have two Gardens. I said the third time: Even if he commits adultery or steals, O Messenger of God? He said: Even if Abu Darda' is in jeopardy.**

56- In them are those who restrain their glances meaning in the two mentioned gardens. Al-Zajjaj said: He only said **in them** because he meant the two gardens and what has been prepared for their inhabitant in them of bliss. It was also said: in them, meaning in the furnishings whose linings are of brocade. The meaning of **constrained their glances** is that they restrain their gaze at their husbands and do not look at anyone else. The explanation of this has been presented in Surat al-Saffat 37: **No man or jinn has touched them before them.** Al-Farra' said: *Tamth* is defloration, which is intercourse by bleeding. It is said that a slave girl was deflowered if he deflowered her. Al-Wahidi said: The commentators said that no one had intercourse with them, defiled them, or had sexual intercourse with them before them. Muqatil said: Because they were created in Paradise. The pronoun in **before them** refers to the spouses indicated by **chaste glances**. It was said that it refers to *reclining*. The sentence is in the nominative case as an attribute of **chaste glances**, because its addition is verbal. It

Surat Ar-Rahman: 56

In them are women limiting their glances, untouched before them by man or jinn.

was said that menstruation is touching: meaning that He did not touch them, said Abu Amr. Al-Mubarrad said: meaning that He did not humiliate them. Menstruation is humiliation. Among the uses of menstruation in what Al-Farra' mentioned is the saying of Al-Farazdaq:

They were brought to me without having menstruated before me, and they are healthier than ostrich eggs.

The majority read *yatmathunna* with a kasra on the meem, while Al-Kisa'i read it with a dammah, and Al-Jahdary and Talha ibn Musarraf read it with a fatha. In this verse, and in many verses of this surah, there is evidence that the jinn will enter Paradise if they believe in God Almighty, perform His obligations, and refrain from what He has prohibited.

a dammah and the other with a kasrah, so as not to deviate from these two traditions.

56- **in them** in the gardens, for **two gardens** indicates gardens for the fearful, or in what is in them of places and palaces, or in these enumerated bounties of the two gardens, springs, fruits, and furnishings. **Limiting their glances** are women who lower their gazes toward their husbands. **No man or jinn has touched them before them** No man or jinn has touched the human women, nor has a jinn touched the jinn, and in this is evidence that the jinn are touched. Al-Kisa'i read it with a dammah on the meem.

Tafsir al-Baghawi

56. **In them are those who lower their gaze**, lowering their eyes, they lower their gaze to their husbands, they do not look at anyone but them and they do not desire anyone but them. Ibn Zayd said: She says to her husband: By the glory of my Lord, I do not see anything in Paradise more beautiful than you, so praise be to God who made you my husband and made me your wife. **He did not have sexual intercourse with them**, he did not have sexual intercourse with them or [have sexual intercourse with them]. Its root is from tamat, which means blood, and from it the menstruating woman is called taamith, as if he said: she did not have sexual intercourse with them, **No human being before them or jinn**, Al-Zajjaj said: This is evidence that the jinn overpowers the same way humans overpower. Mujahid said: If a man has sexual intercourse and does not say Bismillah, the jinn will wrap themselves around his urethra and have sexual intercourse with him.

Muqatil said regarding his statement: **No human or jinn has touched them before them**, because they were created in Paradise. So based on his statement: These are from the houris of Paradise.

Al-Sha'bi said: They are women of this world who have not been touched since they were created. This is what Al-Kalbi said, meaning: They have not been touched, so in this creation in which they were created there is neither a human nor a jinn.

Talha bin Masraf read: **He did not touch them** with a dammah on the meem in both of them.

Al-Kisa'i read one of them with a dammah, and if he pronounced the first with a kasrah, he pronounced the second with a dammah, and if he pronounced the first with a dammah, he pronounced the second with a kasrah, because of what Ishaq al-Sabi'i narrated, saying: I used to pray behind the companions of Ali, may God be pleased with him, and I would hear them recite: *I am yatmuthunna*, with the nominative case. I used to pray behind the companions of Abdullah ibn Mas'ud and I would hear them recite with a kasrah on the meem. Al-Kisa'i would pronounce one of them with

Surat al-Rahman 55:57

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

57 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** God Almighty says, **Then which of the favors of your Lord, O group of jinn and mankind, of these blessings that He has bestowed upon the people of His obedience, would you deny?**

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

God the Almighty says: *Reclining* meaning the people of Paradise, and what is meant by reclining here is lying down, and it is said: sitting in a square manner, **on couches whose linings are of heavy brocade** which is the thickest type of brocade, as stated by Ikrimah, Ad-Dahhak, Qatadah, and Abu Imran Al-Jawni. He said, it is brocade decorated with gold, so he pointed out the nobility of the outer layer by the nobility of the lining, so this is from pointing out the lower layer to the higher. Abu Ishaq said on the authority of Hubayrah ibn Maryam on the authority of Abdullah ibn Masoud who said: These are the linings, so how would it be if you saw the outer layers? Malik ibn Dinar said: Its linings are of heavy brocade and its exteriors are of light. Sufyan al-Thawri or Sharik said: Its linings are of heavy brocade and its exteriors are of solid light. Al-Qasim ibn Muhammad said: Its linings are of heavy brocade and its exteriors are of mercy. Ibn Shawdb said on the authority of Abu Abdullah al-Shami: God mentioned the linings but did not mention the exteriors. On the exteriors are the barriers and no one knows what is under the barriers except God, the Most High. All of that was mentioned by Imam Ibn Abi Hatim, may God have mercy on him. **And the fruits of the two gardens will be within reach** means their fruit will be close to them whenever they wish to take it, regardless of their condition, as God, the Most High, said: **Its fruits will be within reach** and He said: **And its shades will be brought low to them, and its fruits will be made lowly** meaning they will not be prevented from taking them, but will descend to them from its branches. **Then which of the favors of your Lord will you deny?** And when He mentioned the beds and their greatness, He said after that: **In them** meaning in the beds **will be limiting their**

glances meaning lowered from anyone other than their husbands, so they will not see anything in Paradise better than their husbands. This was said by Ibn Abbas and Qatadah. Ata Al-Khurasani and Ibn Zayd, and it was reported that one of them would say to her husband: By God, I do not see anything in Paradise better than you. Nor do I see anything in Paradise more beloved to me than you. So praise be to God who made you for me and made me for you.

No man or jinn has touched them before them

meaning, they are virgins, Arabs of equal age, and no one from among the humans or jinn has touched them before their husbands, and this is also one of the proofs for the believing jinn entering Paradise. Artah ibn al-Mundhir said: Damrah ibn Habib was asked: Will the jinn enter Paradise? He said: Yes, and they marry. The jinn have female jinn and the humans have female humans. This is due to His statement: "No man or jinn has touched them before them." * So which of the favors of your Lord would you deny?" Then He described them to the addressee: **As if they were rubies and coral.** Mujahid, al-Hasan, Ibn Zayd and others said: In the purity of rubies and the whiteness of coral, so they made coral here mean pearls. Ibn Abi Hatim said: My father told us, Muhammad ibn Hatim told us, Ubaidah ibn Hamid told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Amr ibn Maymun al-Awdi, on the authority of Abdullah ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, who said: **The whiteness of a woman from the people of Paradise will be seen from behind seventy garments of silk, so much so that her marrow can be seen.** This is the statement of God Almighty: **As if they were rubies and coral.** As for the ruby, it is a stone such that if you were to insert a wire into it and then purify it, you would see it from behind it. This is how al-Tirmidhi narrated it from the hadith of Ubaidah ibn Hamid and Abu al-Ahwas on the authority of Ata' ibn al-Sa'ib, and he narrated it as a mursal, then he said: It is more authentic.

Imam Ahmad said: Affan told us, Hammad bin Salamah told us, Yunus told us, on the authority of Muhammad bin Sirin, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **A man from the people of Paradise will have two wives from among the houris, each of whom will wear seventy garments, and the marrow of her shin will be seen through her clothing.** Imam Ahmad was the only one to narrate it from this chain of transmission. Muslim narrated the hadith of Ismail bin Aliyah, on the authority of Ayoub, on the authority of Muhammad bin Sirin, who said: "They will either boast or discuss: Are there more men or women in Paradise?" Abu Hurairah said: Did not Abu al-Qasim (peace be upon him) say: "The first group to enter Paradise will be like the moon on a full moon night, and the one that follows will be like the light of a brilliant star in the sky. Each of them will have two wives, the marrow of whose shins will be visible from behind the flesh. There is no single man in Paradise." This hadith is reported in the two Sahih from the hadith of Hammam ibn Munabbih and Abu Zur'ah from Abu Hurairah **may God be pleased with him.** Imam Ahmad said: Abu al-Nadr told us, Muhammad ibn Talhah told us from Humaid from Anas that the Messenger of God (peace be upon him) said: "A

Then which of the favors of your Lord would you deny?

morning or afternoon in the cause of God is better than the world and everything in it. The reach of one of your bows or the place of his whip in Paradise is better than the world and everything in it. If a woman from the women of Paradise looked down at the earth, she would fill what is between them with fragrance and what is between them would be pleasant. The veil of her hair on her head is better than the world and everything in it." Al-Bukhari narrated it similarly from the hadith of Abu Ishaq from Humaid from Anas.

God the Almighty said: **Is the reward for good [anything] but good?** That is, for those who do good deeds in this world there is nothing but goodness towards them in the Hereafter, as God the Almighty said: **For those who do good is the best [reward] and even more.** Al-Baghawi said: Abu Saeed Al-Shuraihi told us, Abu Ishaq Al-Tha'labi told us, Ibn Fanjawayh told me, Ibn Shaybah told us, Ishaq bin Ibrahim bin Bahram told us, Al-Hajjaj bin Yusuf Al-Maktab told us, Bishr bin Al-Husayn told us, on the authority of Al-Zubayr bin Adi, on the authority of Anas bin Malik, who said: The Messenger of God (blessings and peace of God be upon him) recited: **Is the reward for good [anything] but good?** and said: **Do you know what your Lord has said?** They said: God and His Messenger know best. He said, **He says, 'Is the reward of one whom You have bestowed upon him by means of monotheism anything but Paradise?'** And since what was mentioned included great blessings that cannot be resisted by deeds, but rather mere favor and gratitude, He said after all of that, **Then which of the favors of your Lord would you deny?** And what is related to the words of God Almighty: **And for him who fears the position of his Lord are two Gardens,** is what was narrated by Al-Tirmidhi and Al-Baghawi from the hadith of Abu Al-Nadr Hashim bin Al-Qasim from Abu Aqil Al-Thaqafi, from Abu Farwah Yazid bin Sinan Al-Rahawi from Bakir bin Fayruz from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever fears sets out early, and whoever sets out early reaches the destination. Beware, God's merchandise is expensive. Beware, God's merchandise is Paradise." Then Al-Tirmidhi said: It is strange and we do not know it except from the hadith of Abu Al-Nadr. Al-Baghawi narrated from the hadith of Ali bin Hajar from Ismail bin Ja'far from Muhammad bin Abi Harmalah, the client of Huwaytib bin Abd Al-Uzza, from Ata' bin Yasar, from Abu Al-Darda' that he heard the Messenger of God, may God bless him and grant him peace, narrating on the pulpit and he was saying: **And for him who "Whoever fears standing before his Lord will have two Gardens. I said: Even if he commits adultery or steals, O Messenger of God? The Messenger of God (peace and blessings be upon him) said: And for whoever fears standing before his Lord will have two Gardens. I said the second time: Even if he commits adultery or steals, O Messenger of God. He said: And for whoever fears standing before his Lord will have two Gardens. I said the third time: Even if he commits adultery or steals, O Messenger of God? He said: Even if Abu Darda' is in jeopardy.**

Fath al-Qadir

57- Then which of the favors of your Lord would you deny? Indeed, in the mere encouragement of these blessings is a great blessing and a tremendous favor, because through it comes eagerness to do good deeds and flee from evil deeds, so how about attaining these blessings and enjoying them in the gardens of bliss without interruption or disappearance.

Tafsir al-Baghawi

57. Then which of the favors of your Lord would you deny?

57- Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:58

As if they were rubies and coral

Tafsir al-Jalalayn

58 - **As if they were rubies** in purity **and coral** in whiteness of pearls

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: As if these women with lowered gazes who are in these two gardens are in their descriptions like rubies whose thread can be seen from behind, so too the marrow of their shins can be seen from behind their bodies, and in their beauty are rubies and coral. And similar to what we said about that, the people of interpretation said:

Muhammad bin Hatim told me: Ubaidah told us, on the authority of Hamid, on the authority of Ata bin Al-Saib, on the authority of Amr bin Maymun, on the authority of Ibn Masoud, on the authority of the Prophet, may God bless him and grant him peace, who said: "The whiteness of a woman's leg will be seen from behind seventy garments of silk and her marrow. This is because God Almighty says: 'As if they were rubies and coral.' As for rubies, if you were to insert a thread into them and then purify them, you would see them from their brightness."

Yaqub ibn Ibrahim told me: Ibn Ulayyah told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Amr ibn Maymun, who said: Ibn Mas'ud said: A woman from the people of Paradise will wear seventy garments of silk, and the whiteness and beauty of her legs will be seen from behind them. This is because God says, **As if they were rubies and coral**. Indeed, rubies are stones, so if you were to put a thread through them and then purify them, you would see the thread from behind the stone.

He said: Ibn Ulayyah told us: Abu Raja told us on the authority of Al-Hasan regarding his statement, **As if they were rubies and coral**, regarding the whiteness of coral.

Abu Hisham Al-Rafa'i told us: Ibn Fadil told us: Ata' bin Al-Sa'ib told us on the authority of Amr bin Maymun: Ubayd God told us: A woman from the people of Paradise will wear seventy garments of silk, and the whiteness and beauty of her shins and the marrow of her shins will be seen from behind them. That is because God said, **As if they were rubies and coral**. Do you not see that rubies are a stone, and if you put a thread through it, you will see the thread from the beauty of the stone?

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun, who said: A woman from the houris will wear seventy garments, and the marrow of her leg will be seen just as a red drink is seen in a white bottle.

Muhammad bin Abdul-Maharbi told me: Al-Muttalib bin Ziyad told us on the authority of Al-Suddi regarding his statement, **As if they were rubies and coral**, he said: The purity of rubies and the beauty of coral.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **As if they were rubies and coral**. The purity of the ruby is in the whiteness of the coral. He told us: "The Prophet of God, may God bless him and grant him peace, said: Whoever enters Paradise will have two wives in it, the marrow of whose shins can be seen through their clothes."

Ibn Bashar told us: Muhammad ibn Marwan told us: Abu al-Awam told us on the authority of Qatada: **As if they were rubies and coral**. He said: He likened them to the purity of rubies in the whiteness of coral.

Muhammad bin Abdul A'la told us: Ibn Thaur told us, on the authority of Muammar, on the authority of Qatada: **As if they were rubies and coral**, referring to the purity of rubies and the whiteness of coral.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **As if they were rubies and coral**, he said: As if they were rubies in purity and coral in whiteness. The purity is the purity of a ruby and the whiteness is the whiteness of a pearl.

Ibn Hamid told us: Mihran told us on the authority of Sufyan: **As if they were rubies and coral**. He said: In the purity of rubies and the whiteness of coral.

Tafsir al-Qurtubi

The Almighty said, **As if they were rubies and coral**. At-Tirmidhi narrated on the authority of Abdullah ibn Mas'ud that the Prophet, may God bless him and grant him peace, said, "A woman from the women of Paradise will have the whiteness of her shins visible from behind seventy garments, so that her marrow can be seen. This is because God Almighty says, "As if they were rubies and coral. **As for rubies, they are a stone such that if you were to insert a wire through it and then purify it, you would see it from behind it**. It is also narrated as a mursal. Amr ibn Maymun said, **A woman from the houris will wear seventy garments, and the marrow of her shins will be seen from behind them, just as a red drink is seen in a white bottle**. Al-Hasan said, **They are as pure as rubies and as white as coral**.

Tafsir Ibn Kathir

God the Almighty says: *Reclining* meaning the people of Paradise, and what is meant by reclining here is lying down, and it is said: sitting in a square manner, **on couches whose linings are of heavy brocade** which is the thickest type of brocade, as stated by Ikrimah, Ad-Dahhak, Qatadah, and Abu Imran Al-Jawni. He said, it is brocade decorated with gold, so he pointed out the nobility of the outer layer by the nobility of the lining, so this is from pointing out the lower layer to the higher. Abu Ishaq said on the authority of Hubayrah ibn Maryam on the authority of Abdullah ibn Masoud

who said: These are the linings, so how would it be if you saw the outer layers? Malik ibn Dinar said: Its linings are of heavy brocade and its exteriors are of light. Sufyan al-Thawri or Sharik said: Its linings are of heavy brocade and its exteriors are of solid light. Al-Qasim ibn Muhammad said: Its linings are of heavy brocade and its exteriors are of mercy. Ibn Shawdb said on the authority of Abu Abdullah al-Shami: God mentioned the linings but did not mention the exteriors. On the exteriors are the barriers and no one knows what is under the barriers except God, the Most High. All of that was mentioned by Imam Ibn Abi Hatim, may God have mercy on him. **And the fruits of the two gardens will be within reach** means their fruit will be close to them whenever they wish to take it, regardless of their condition, as God, the Most High, said: **Its fruits will be within reach** and He said: **And its shades will be brought low to them, and its fruits will be made lowly** meaning they will not be prevented from taking them, but will descend to them from its branches. **Then which of the favors of your Lord will you deny?** And when He mentioned the beds and their greatness, He said after that: **In them** meaning in the beds **will be limiting their glances** meaning lowered from anyone other than their husbands, so they will not see anything in Paradise better than their husbands. This was said by Ibn Abbas and Qatadah. Ata Al-Khurasani and Ibn Zayd, and it was reported that one of them would say to her husband: By God, I do not see anything in Paradise better than you. Nor do I see anything in Paradise more beloved to me than you. So praise be to God who made you for me and made me for you.

No man or jinn has touched them before them meaning, they are virgins, Arabs of equal age, and no one from among the humans or jinn has touched them before their husbands, and this is also one of the proofs for the believing jinn entering Paradise. Artah ibn al-Mundhir said: Damrah ibn Habib was asked: Will the jinn enter Paradise? He said: Yes, and they marry. The jinn have female jinn and the humans have female humans. This is due to His statement: "No man or jinn has touched them before them. * So which of the favors of your Lord would you deny?" Then He described them to the addressee: **As if they were rubies and coral**. Mujahid, al-Hasan, Ibn Zayd and others said: In the purity of rubies and the whiteness of coral, so they made coral here mean pearls. Ibn Abi Hatim said: My father told us, Muhammad ibn Hatim told us, Ubaidah ibn Hamid told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Amr ibn Maymun al-Awdi, on the authority of Abdullah ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, who said: **The whiteness of a woman from the people of Paradise will be seen from behind seventy garments of silk, so much so that her marrow can be seen**. This is the statement of God Almighty: **As if they were rubies and coral**. As for the ruby, it is a stone such that if you were to insert a wire into it and then purify it, you would see it from behind it. This is how al-Tirmidhi narrated it from the hadith of Ubaidah ibn Hamid and Abu al-Ahwas on the authority of Ata' ibn al-Sa'ib, and he narrated it as a mursal, then he said: It is more authentic.

Imam Ahmad said: Affan told us, Hammad bin

Salamah told us, Yunus told us, on the authority of Muhammad bin Sirin, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **A man from the people of Paradise will have two wives from among the hoursis, each of whom will wear seventy garments, and the marrow of her shin will be seen through her clothing**. Imam Ahmad was the only one to narrate it from this chain of transmission. Muslim narrated the hadith of Ismail bin Aliyah, on the authority of Ayoub, on the authority of Muhammad bin Sirin, who said: "They will either boast or discuss: Are there more men or women in Paradise?" Abu Hurairah said: Did not Abu al-Qasim (peace be upon him) say: "The first group to enter Paradise will be like the moon on a full moon night, and the one that follows will be like the light of a brilliant star in the sky. Each of them will have two wives, the marrow of whose shins will be visible from behind the flesh. There is no single man in Paradise." This hadith is reported in the two Sahihs from the hadith of Hammam ibn Munabbih and Abu Zur'ah from Abu Hurairah **may God be pleased with him**. Imam Ahmad said: Abu al-Nadr told us, Muhammad ibn Talhah told us from Humaid from Anas that the Messenger of God (peace be upon him) said: "A morning or afternoon in the cause of God is better than the world and everything in it. The reach of one of your bows or the place of his whip in Paradise is better than the world and everything in it. If a woman from the women of Paradise looked down at the earth, she would fill what is between them with fragrance and what is between them would be pleasant. The veil of her hair on her head is better than the world and everything in it." Al-Bukhari narrated it similarly from the hadith of Abu Ishaq from Humaid from Anas.

God the Almighty said: **Is the reward for good [anything] but good?** That is, for those who do good deeds in this world there is nothing but goodness towards them in the Hereafter, as God the Almighty said: **For those who do good is the best [reward] and even more**. Al-Baghawi said: Abu Saeed Al-Shuraihi told us, Abu Ishaq Al-Tha'labi told us, Ibn Fanjawayh told me, Ibn Shaybah told us, Ishaq bin Ibrahim bin Bahram told us, Al-Hajjaj bin Yusuf Al-Maktab told us, Bishr bin Al-Husayn told us, on the authority of Al-Zubayr bin Adi, on the authority of Anas bin Malik, who said: The Messenger of God (blessings and peace of God be upon him) recited: **Is the reward for good [anything] but good?** and said: **Do you know what your Lord has said?** They said: God and His Messenger know best. He said, **He says, 'Is the reward of one whom You have bestowed upon him by means of monotheism anything but Paradise?'** And since what was mentioned included great blessings that cannot be resisted by deeds, but rather mere favor and gratitude, He said after all of that, **Then which of the favors of your Lord would you deny?** And what is related to the words of God Almighty: **And for him who fears the position of his Lord are two Gardens**, is what was narrated by Al-Tirmidhi and Al-Baghawi from the hadith of Abu al-Nadr Hashim bin Al-Qasim from Abu Aqil Al-Thaqafi, from Abu Farwah Yazid bin Sinan Al-Rahawi from Bakir bin Fayruz from Abu Hurayrah, who said: The Messenger of God, may God bless him

and grant him peace, said: "Whoever fears sets out early, and whoever sets out early reaches the destination. Beware, God's merchandise is expensive. Beware, God's merchandise is Paradise." Then Al-Tirmidhi said: It is strange and we do not know it except from the hadith of Abu Al-Nadr. Al-Baghawi narrated from the hadith of Ali bin Hajar from Ismail bin Ja'far from Muhammad bin Abi Harmalah, the client of Huwaytib bin Abd Al-Uzza, from Ata' bin Yasar, from Abu Al-Darda' that he heard the Messenger of God, may God bless him and grant him peace, narrating on the pulpit and he was saying: **And for him who 'Whoever fears standing before his Lord will have two Gardens. I said: Even if he commits adultery or steals, O Messenger of God? The Messenger of God (peace and blessings be upon him) said: And for whoever fears standing before his Lord will have two Gardens. I said the second time: Even if he commits adultery or steals, O Messenger of God. He said: And for whoever fears standing before his Lord will have two Gardens. I said the third time: Even if he commits adultery or steals, O Messenger of God? He said: Even if Abu Darda' is in jeopardy.**

Fath al-Qadir

58- **As if they were rubies and coral** This is an attribute of the minor girls, or a condition of them. The Almighty likened them in the purity of their color from their redness to rubies and coral. Rubies are the well-known stones, and we have already discussed coral in this surah, despite the disagreement over whether they are small pearls or the well-known red. Al-Hasan said: They are in the purity of rubies and the whiteness of coral. He only specified coral based on the view that they are small pearls because their purity is more intense than that of large pearls.

Tafsir al-Baghawi

58. **As if they were rubies and coral.** Qatada said: The purity of the ruby is in the whiteness of the coral.

We narrated on the authority of Abu Saeed in describing the people of Paradise, on the authority of the Messenger of God, may God bless him and grant him peace: "Every man among them will have two wives, and each wife will have seventy garments of clothing. He will see the marrow of their shins, but not their flesh, blood, or skin."

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Al-Yaman told us, Shuaib told us, Abu Al-Zinad Al-Araj told us, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: "The first group to enter Paradise will be like the moon on a full moon night, and those who follow them will be like the brightest shining star. Their hearts will be like the heart of one man. There will be no disagreement or hatred between them. Every man among them will have two wives, each of whom the marrow of her shin will be seen through her flesh because of her beauty. They glorify God morning and evening. They do not get sick, nor do they urinate or defecate, nor do they

spit or blow their noses. Their utensils are gold and silver, their combs are gold, the fuel for their incense burners is Aloe vera, and their sweat is musk."

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Al-Hussein bin Muhammad bin Al-Hussein told us, Harun bin Muhammad bin Harun told us, Hazim bin Yahya Al-Halwani told us, Suhayl bin Uthman Al-Askari told us, Ubaidah bin Hamid told us, on the authority of Ata' Al-Sa'ib, on the authority of Amr bin Maimun, on the authority of Abdullah bin Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, who said: "The whiteness of a woman from the people of Paradise can be seen from behind seventy garments of silk, and her marrow. God Almighty says: 'As if they were rubies and coral.' As for the ruby, it is a stone. If you were to insert a wire into it and then purify it, you would see it from behind it."

Amr bin Maimun said: **A woman from the Houris will wear seventy garments, and the marrow of her leg will be seen from behind her, just as a red drink can be seen from a white bottle.**

Tafsir al-Baidawi

58- **As if they were rubies and coral** meaning the redness of the cheeks and the whiteness and purity of the skin.

Surat Ar-Rahman: 59

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:59

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

59 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** God Almighty says: Then which of the favors of your Lord which He bestowed upon you, O mankind and all mankind, by rewarding those among you who obey Him with what He described in these verses would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

God the Almighty says: *Reclining* meaning the people of Paradise, and what is meant by reclining here is lying down, and it is said: sitting in a square manner, **on couches whose linings are of heavy brocade** which is the thickest type of brocade, as stated by Ikrimah, Ad-Dahhak, Qatadah, and Abu Imran Al-Jawni. He said, it is brocade decorated with gold, so he pointed out the nobility of the outer layer by the nobility of the lining, so this is from pointing out the lower layer to the higher. Abu Ishaq said on the authority of Hubayrah ibn Maryam on the authority of Abdullah ibn Masoud who said: These are the linings, so how would it be if you saw the outer layers? Malik ibn Dinar said: Its linings are of heavy brocade and its exteriors are of light. Sufyan al-Thawri or Sharik said: Its linings are of heavy brocade and its exteriors are of solid light. Al-Qasim ibn Muhammad said: Its linings are of heavy brocade and its exteriors are of mercy. Ibn Shawdb said on the authority of Abu Abdullah al-Shami: God mentioned the linings but did not mention the exteriors. On the exteriors are the barriers and no one knows what is under the barriers except God, the Most High. All of that was mentioned by Imam Ibn Abi Hatim, may God have mercy on him. **And the fruits of the two gardens will be within reach** means their fruit will be close to them whenever they wish to take it, regardless of their condition, as God, the Most High, said: **Its fruits will be within reach** and He said: **And its shades will be brought low to them, and its fruits will be made lowly** meaning they will not be prevented from taking them, but will descend to them from its branches. **Then which**

of the favors of your Lord will you deny? And when He mentioned the beds and their greatness, He said after that: **In them** meaning in the beds **will be limiting their glances** meaning lowered from anyone other than their husbands, so they will not see anything in Paradise better than their husbands. This was said by Ibn Abbas and Qatadah. Ata Al-Khurasani and Ibn Zayd, and it was reported that one of them would say to her husband: By God, I do not see anything in Paradise better than you. Nor do I see anything in Paradise more beloved to me than you. So praise be to God who made you for me and made me for you.

No man or jinn has touched them before them meaning, they are virgins, Arabs of equal age, and no one from among the humans or jinn has touched them before their husbands, and this is also one of the proofs for the believing jinn entering Paradise. Artah ibn al-Mundhir said: Damrah ibn Habib was asked: Will the jinn enter Paradise? He said: Yes, and they marry. The jinn have female jinn and the humans have female humans. This is due to His statement: "No man or jinn has touched them before them. * So which of the favors of your Lord would you deny?" Then He described them to the addressee: **As if they were rubies and coral**. Mujahid, al-Hasan, Ibn Zayd and others said: In the purity of rubies and the whiteness of coral, so they made coral here mean pearls. Ibn Abi Hatim said: My father told us, Muhammad ibn Hatim told us, Ubaidah ibn Hamid told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Amr ibn Maymun al-Awdi, on the authority of Abdullah ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, who said: **The whiteness of a woman from the people of Paradise will be seen from behind seventy garments of silk, so much so that her marrow can be seen**. This is the statement of God Almighty: **As if they were rubies and coral**. As for the ruby, it is a stone such that if you were to insert a wire into it and then purify it, you would see it from behind it. This is how al-Tirmidhi narrated it from the hadith of Ubaidah ibn Hamid and Abu al-Ahwas on the authority of Ata' ibn al-Sa'ib, and he narrated it as a mursal, then he said: It is more authentic.

Imam Ahmad said: Affan told us, Hammad bin Salamah told us, Yunus told us, on the authority of Muhammad bin Sirin, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **A man from the people of Paradise will have two wives from among the houris, each of whom will wear seventy garments, and the marrow of her shin will be seen through her clothing**. Imam Ahmad was the only one to narrate it from this chain of transmission. Muslim narrated the hadith of Ismail bin Aliyah, on the authority of Ayoub, on the authority of Muhammad bin Sirin, who said: "They will either boast or discuss: Are there more men or women in Paradise?" Abu Hurairah said: Did not Abu al-Qasim (peace be upon him) say: "The first group to enter Paradise will be like the moon on a full moon night, and the one that follows will be like the light of a brilliant star in the sky. Each of them will have two wives, the marrow of whose shins will be visible from behind the flesh. There is no single man in Paradise." This hadith is reported in the two Sahih from the

hadith of Hammam ibn Munabbih and Abu Zur'ah from Abu Hurairah **may God be pleased with him**. Imam Ahmad said: Abu al-Nadr told us, Muhammad ibn Talhah told us from Humaid from Anas that the Messenger of God (peace be upon him) said: "A morning or afternoon in the cause of God is better than the world and everything in it. The reach of one of your bows or the place of his whip in Paradise is better than the world and everything in it. If a woman from the women of Paradise looked down at the earth, she would fill what is between them with fragrance and what is between them would be pleasant. The veil of her hair on her head is better than the world and everything in it." Al-Bukhari narrated it similarly from the hadith of Abu Ishaq from Humaid from Anas.

God the Almighty said: **Is the reward for good [anything] but good?** That is, for those who do good deeds in this world there is nothing but goodness towards them in the Hereafter, as God the Almighty said: **For those who do good is the best [reward] and even more**. Al-Baghawi said: Abu Saeed Al-Shuraihi told us, Abu Ishaq Al-Tha'labi told us, Ibn Fanjawayh told me, Ibn Shaybah told us, Ishaq bin Ibrahim bin Bahram told us, Al-Hajjaj bin Yusuf Al-Maktab told us, Bishr bin Al-Husayn told us, on the authority of Al-Zubayr bin Adi, on the authority of Anas bin Malik, who said: The Messenger of God (blessings and peace of God be upon him) recited: **Is the reward for good [anything] but good?** and said: **Do you know what your Lord has said?** They said: God and His Messenger know best. He said, **He says, 'Is the reward of one whom You have bestowed upon him by means of monotheism anything but Paradise?'** And since what was mentioned included great blessings that cannot be resisted by deeds, but rather mere favor and gratitude, He said after all of that, **Then which of the favors of your Lord would you deny?** And what is related to the words of God Almighty: **And for him who fears the position of his Lord are two Gardens**, is what was narrated by Al-Tirmidhi and Al-Baghawi from the hadith of Abu Al-Nadr Hashim bin Al-Qasim from Abu Aqil Al-Thaqafi, from Abu Farwah Yazid bin Sinan Al-Rahawi from Bakir bin Fayruz from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever fears sets out early, and whoever sets out early reaches the destination. Beware, God's merchandise is expensive. Beware, God's merchandise is Paradise." Then Al-Tirmidhi said: It is strange and we do not know it except from the hadith of Abu Al-Nadr. Al-Baghawi narrated from the hadith of Ali bin Hajar from Ismail bin Ja'far from Muhammad bin Abi Harmalah, the client of Huwaytib bin Abd Al-Uzza, from Ata' bin Yasar, from Abu Al-Darda' that he heard the Messenger of God, may God bless him and grant him peace, narrating on the pulpit and he was saying: **And for him who 'Whoever fears standing before his Lord will have two Gardens**. I said: **Even if he commits adultery or steals, O Messenger of God?** The Messenger of God (peace and blessings be upon him) said: **And for whoever fears standing before his Lord will have two Gardens**. I said the second time: **Even if he commits adultery or steals, O Messenger of God**. He said: **And for whoever fears standing before his Lord will have two Gardens**. I said the third time: **Even if he commits adultery or steals, O Messenger of God?** He said: **Even if Abu**

Darda' is in jeopardy.

Fath al-Qadir

59- Then which of the favors of your Lord would you deny? For it is not possible to deny any of His blessings, whatever they may be, so how about these great blessings and abundant favors.

Tafsir al-Baghawi

59. Then which of the favors of your Lord would you deny?

59- Then which of the favors of your Lord would you deny?

Surat Ar-Rahman: 60

Is the reward for good [anything] but good?

Surat al-Rahman 55:60

Is the reward for good [anything] but good?

Tafsir al-Jalalayn

60 - /s there any **reward for good** in obedience **except good** in bliss?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Is the reward for good [anything] but good?** God Almighty says: Is the reward for fearing the position of God Almighty for someone who fears Him and does good deeds in this world and obeys his Lord anything but that his Lord will do good to him in the Hereafter by rewarding him for his good deeds in this world? That is what is described in these verses from His statement, **And for him who fears the position of his Lord are two gardens** to His statement, **as if they were rubies and coral**.

And in a similar manner to what we said about that, the people of interpretation said, although their wording differed in expressing it.

Who said that?

Ibn Bashar told us: Muhammad ibn Marwan told us: Abu al-A'war told us on the authority of Qatada: **Is the reward for good [anything] but good?** He said: They did good and were rewarded with good.

Muhammad bin Amr told us: Ubaidah bin Bakkar Al-Azdi told us: Muhammad bin Jaber told us: I heard Muhammad bin Al-Munkadir say about the words of God, the Most High, **Is the reward for good [anything] but good?** He said: Is the reward of the one upon whom You have bestowed the favor of Islam anything but Paradise?

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **Is the reward for good [anything] but good?** He said: Do you not see that He mentioned them, their dwellings, their spouses, and the rivers that He prepared for them? He said, **Is the reward for good [anything] but good?** When they did good in this world, We did good to them and admitted them into Paradise.

Ibn Hamid told us: Mihran told us: Sufyan told us, on the authority of Salim ibn Abi Hafsa, on the authority of Abu Ya'la, on the authority of Muhammad ibn al-Hanafiyyah: **Is the reward for good [anything] but good?** He said: It is recorded for the righteous and the wicked.

Tafsir al-Qurtubi

The Almighty's saying, **Is the reward for good [anything] but good?** The word *hal* appears in the

Qur'an in four ways: it can mean **has not come upon man a period of time?** as in His saying, **Has there not been over man a period of time?** and it can mean **Have you found what your Lord promised to be true?** and it can mean **A command** as in His saying, **Will you not then desist?** and it can mean *what* in denial as in His saying, **So is there upon the messengers [to deliver] anything but the conveyance? and Is the reward for good [anything] but good?** Ikrimah said, meaning, is the reward for one who says **There is no god but God** but Paradise? Ibn Abbas said, **What is the reward for one who says "There is no god but God** and acts according to what Muhammad (peace and blessings of God be upon him) brought but Paradise?" It was said: Is the reward of one who does good in this world anything but that he will be treated well in the Hereafter? This was said by Ibn Zayd. Anas narrated that the Prophet, may God bless him and grant him peace, recited: **Is the reward for good anything but good?** Then he said: **Do you know what your Lord said?** They said: **God and His Messenger know best.** He said: "He says: What is the reward of one upon whom I have bestowed the favor of monotheism except Paradise?" Ibn Abbas narrated that the Prophet, may God bless him and grant him peace, recited this verse and said: God Almighty says: Is the reward of one upon whom I have bestowed the favor of knowing Me and monotheism anything but that I make him dwell in My Paradise and in My sacred enclosure with My mercy?" Al-Sadiq said: Is the reward of one upon whom I have done good in eternity anything but that the goodness be preserved for him in eternity? Muhammad ibn al-Hanafiyyah and al-Hasan said: It is recorded for the righteous and the wicked, meaning it is sent to the wicked in this world and the righteous in the Hereafter.

Tafsir Ibn Kathir

God the Almighty says: *Reclining* meaning the people of Paradise, and what is meant by reclining here is lying down, and it is said: sitting in a square manner, **on couches whose linings are of heavy brocade** which is the thickest type of brocade, as stated by Ikrimah, Ad-Dahhak, Qatadah, and Abu Imran Al-Jawni. He said, it is brocade decorated with gold, so he pointed out the nobility of the outer layer by the nobility of the lining, so this is from pointing out the lower layer to the higher. Abu Ishaq said on the authority of Hubayrah ibn Maryam on the authority of Abdullah ibn Masoud who said: These are the linings, so how would it be if you saw the outer layers? Malik ibn Dinar said: Its linings are of heavy brocade and its exteriors are of light. Sufyan al-Thawri or Sharik said: Its linings are of heavy brocade and its exteriors are of solid light. Al-Qasim ibn Muhammad said: Its linings are of heavy brocade and its exteriors are of mercy. Ibn Shawdb said on the authority of Abu Abdullah al-Shami: God mentioned the linings but did not mention the exteriors. On the exteriors are the barriers and no one knows what is under the barriers except God, the Most High. All of that was mentioned by Imam Ibn Abi Hatim, may God have mercy on him. **And the fruits of the two**

gardens will be within reach means their fruit will be close to them whenever they wish to take it, regardless of their condition, as God, the Most High, said: **Its fruits will be within reach** and He said: **And its shades will be brought low to them, and its fruits will be made lowly** meaning they will not be prevented from taking them, but will descend to them from its branches. **Then which of the favors of your Lord will you deny?** And when He mentioned the beds and their greatness, He said after that: **In them** meaning in the beds **will be limiting their glances** meaning lowered from anyone other than their husbands, so they will not see anything in Paradise better than their husbands. This was said by Ibn Abbas and Qatadah, Ata Al-Khurasani and Ibn Zayd, and it was reported that one of them would say to her husband: By God, I do not see anything in Paradise better than you. Nor do I see anything in Paradise more beloved to me than you. So praise be to God who made you for me and made me for you.

No man or jinn has touched them before them meaning, they are virgins, Arabs of equal age, and no one from among the humans or jinn has touched them before their husbands, and this is also one of the proofs for the believing jinn entering Paradise. Artah ibn al-Mundhir said: Damrah ibn Habib was asked: Will the jinn enter Paradise? He said: Yes, and they marry. The jinn have female jinn and the humans have female humans. This is due to His statement: "No man or jinn has touched them before them. * So which of the favors of your Lord would you deny?" Then He described them to the addressee: **As if they were rubies and coral**. Mujahid, al-Hasan, Ibn Zayd and others said: In the purity of rubies and the whiteness of coral, so they made coral here mean pearls. Ibn Abi Hatim said: My father told us, Muhammad ibn Hatim told us, Ubaidah ibn Hamid told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Amr ibn Maymun al-Awdi, on the authority of Abdullah ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, who said: **The whiteness of a woman from the people of Paradise will be seen from behind seventy garments of silk, so much so that her marrow can be seen**. This is the statement of God Almighty: **As if they were rubies and coral**. As for the ruby, it is a stone such that if you were to insert a wire into it and then purify it, you would see it from behind it. This is how al-Tirmidhi narrated it from the hadith of Ubaidah ibn Hamid and Abu al-Ahwas on the authority of Ata' ibn al-Sa'ib, and he narrated it as a mursal, then he said: It is more authentic.

Imam Ahmad said: Affan told us, Hammad bin Salamah told us, Yunus told us, on the authority of Muhammad bin Sirin, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **A man from the people of Paradise will have two wives from among the houris, each of whom will wear seventy garments, and the marrow of her shin will be seen through her clothing**. Imam Ahmad was the only one to narrate it from this chain of transmission. Muslim narrated the hadith of Ismail bin Aliyah, on the authority of Ayoub, on the authority of Muhammad bin Sirin, who said: "They will either boast or discuss: Are there more men or women in Paradise?" Abu Hurairah said: Did not Abu al-Qasim (peace be upon him) say: "The first group to enter Paradise will be like the moon on a full moon night,

and the one that follows will be like the light of a brilliant star in the sky. Each of them will have two wives, the marrow of whose shins will be visible from behind the flesh. There is no single man in Paradise." This hadith is reported in the two Sahih from the hadith of Hammam ibn Munabbih and Abu Zur'ah from Abu Hurairah **may God be pleased with him**. Imam Ahmad said: Abu al-Nadr told us, Muhammad ibn Talhah told us from Humaid from Anas that the Messenger of God (peace be upon him) said: "A morning or afternoon in the cause of God is better than the world and everything in it. The reach of one of your bows or the place of his whip in Paradise is better than the world and everything in it. If a woman from the women of Paradise looked down at the earth, she would fill what is between them with fragrance and what is between them would be pleasant. The veil of her hair on her head is better than the world and everything in it." Al-Bukhari narrated it similarly from the hadith of Abu Ishaq from Humaid from Anas.

God the Almighty said: **Is the reward for good [anything] but good?** That is, for those who do good deeds in this world there is nothing but goodness towards them in the Hereafter, as God the Almighty said: **For those who do good is the best [reward] and even more**. Al-Baghawi said: Abu Saeed Al-Shuraihi told us, Abu Ishaq Al-Tha'labi told us, Ibn Fanjawayh told me, Ibn Shaybah told us, Ishaq bin Ibrahim bin Bahram told us, Al-Hajjaj bin Yusuf Al-Maktab told us, Bishr bin Al-Husayn told us, on the authority of Al-Zubayr bin Adi, on the authority of Anas bin Malik, who said: The Messenger of God (blessings and peace of God be upon him) recited: **Is the reward for good [anything] but good?** and said: **Do you know what your Lord has said?** They said: God and His Messenger know best. He said, **He says, 'Is the reward of one whom You have bestowed upon him by means of monotheism anything but Paradise?'** And since what was mentioned included great blessings that cannot be resisted by deeds, but rather mere favor and gratitude, He said after all of that, **Then which of the favors of your Lord would you deny?** And what is related to the words of God Almighty: **And for him who fears the position of his Lord are two Gardens**, is what was narrated by Al-Tirmidhi and Al-Baghawi from the hadith of Abu Al-Nadr Hashim bin Al-Qasim from Abu Aqil Al-Thaqafi, from Abu Farwah Yazid bin Sinan Al-Rahawi from Bakir bin Fayruz from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever fears sets out early, and whoever sets out early reaches the destination. Beware, God's merchandise is expensive. Beware, God's merchandise is Paradise." Then Al-Tirmidhi said: It is strange and we do not know it except from the hadith of Abu Al-Nadr. Al-Baghawi narrated from the hadith of Ali bin Hajar from Ismail bin Ja'far from Muhammad bin Abi Harmalah, the client of Huwaytib bin Abd Al-Uzza, from Ata' bin Yasar, from Abu Al-Darda' that he heard the Messenger of God, may God bless him and grant him peace, narrating on the pulpit and he was saying: **And for him who 'Whoever fears standing before his Lord will have two Gardens**. I said: **Even if he commits adultery or steals, O Messenger of God?** The Messenger of God (peace and blessings be upon him) said: **And for whoever fears standing before his Lord will have two Gardens**. I

Surat Ar-Rahman: 60

Is the reward for good [anything] but good?

said the second time: **Even if he commits adultery or steals, O Messenger of God. He said: And for whoever fears standing before his Lord will have two Gardens.** I

said the third time: **Even if he commits adultery or steals, O Messenger of God?** He said: **Even if Abu Darda' is in jeopardy.**

60- Is the reward for good [anything] but good? This sentence confirms the meaning of what preceded it, and the meaning is: What is the reward for one who does good deeds in this world except goodness towards him in the Hereafter? This is what Ibn Zayd and others said. Ikrimah said: Is the reward for one who says: There is no god but God except Paradise? And Al-Sadiq said: Is the reward for one who has been good to since eternity anything but the preservation of your good deeds towards him forever? Al-Razi said: There are many interpretations of this verse, to the point that it was said: There are three verses in the Qur'an, each of which contains one hundred verses: The first is the saying of God the Most High: **So remember Me; I will remember you.** The second is: **And if you return [to righteousness], We will return.** The third is: **Is the reward for good [anything] but good?** Muhammad ibn Al-Hanafiyyah said: It applies to the righteous and the wicked: the righteous in the Hereafter, and the wicked in this world.

Tafsir al-Baghawi

60. Is the reward for good [anything] but good? That is, what is the reward for someone who does good in this world except that he will be treated well in the Hereafter. Ibn Abbas said: Is the reward for someone who says, **There is no god but God** and acts in accordance with what Muhammad, may God bless him and grant him peace, brought anything but Paradise?

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Ibn Fanjawayh told us, [Ibn Shaybah] told us, Ishaq bin Ibrahim bin Bahram told us, Al-Hajjaj bin Yusuf Al-Maktab told us, Bishr bin Al-Hussein told us, on the authority of Al-Zubayr bin Adi, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, recited: **Is the reward for good [anything] but good?** Then he said: **Do you know what your Lord has said?** They said: **God and His Messenger know best.** He said: "He says: Is the reward of one upon whom You have bestowed favor by making him a monotheist [believer] but Paradise?"

Tafsir al-Baidawi

60- Is the reward for goodness in work anything but goodness in reward, which is Paradise.

Surat al-Rahman 55:61

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

61 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** means: Then which of the favors of your Lord, O group of mankind and mankind, which He has bestowed upon you by rewarding the doer of good among you for his goodness, would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

God the Almighty says: *Reclining* meaning the people of Paradise, and what is meant by reclining here is lying down, and it is said: sitting in a square manner, **on couches whose linings are of heavy brocade** which is the thickest type of brocade, as stated by Ikrimah, Ad-Dahhak, Qatadah, and Abu Imran Al-Jawni. He said, it is brocade decorated with gold, so he pointed out the nobility of the outer layer by the nobility of the lining, so this is from pointing out the lower layer to the higher. Abu Ishaq said on the authority of Hubayrah ibn Maryam on the authority of Abdullah ibn Masoud who said: These are the linings, so how would it be if you saw the outer layers? Malik ibn Dinari said: Its linings are of heavy brocade and its exteriors are of light. Sufyan al-Thawri or Sharik said: Its linings are of heavy brocade and its exteriors are of solid light. Al-Qasim ibn Muhammad said: Its linings are of heavy brocade and its exteriors are of mercy. Ibn Shawdb said on the authority of Abu Abdullah al-Shami: God mentioned the linings but did not mention the exteriors. On the exteriors are the barriers and no one knows what is under the barriers except God, the Most High. All of that was mentioned by Imam Ibn Abi Hatim, may God have mercy on him. **And the fruits of the two gardens will be within reach** means their fruit will be close to them whenever they wish to take it, regardless of their condition, as God, the Most High, said: **Its fruits will be within reach** and He said: **And its shades will be brought low to them, and its fruits will be made lowly** meaning they will not be prevented from taking them, but will descend to them from its branches. **Then which of the favors of your Lord will you deny?** And when He mentioned the beds and their greatness, He said after

that: **In them** meaning in the beds **will be limiting their glances** meaning lowered from anyone other than their husbands, so they will not see anything in Paradise better than their husbands. This was said by Ibn Abbas and Qatadah. Ata Al-Khurasani and Ibn Zayd, and it was reported that one of them would say to her husband: By God, I do not see anything in Paradise better than you. Nor do I see anything in Paradise more beloved to me than you. So praise be to God who made you for me and made me for you.

No man or jinn has touched them before them

meaning, they are virgins, Arabs of equal age, and no one from among the humans or jinn has touched them before their husbands, and this is also one of the proofs for the believing jinn entering Paradise. Artah ibn al-Mundhir said: Damrah ibn Habib was asked: Will the jinn enter Paradise? He said: Yes, and they marry. The jinn have female jinn and the humans have female humans. This is due to His statement: "No man or jinn has touched them before them." * So which of the favors of your Lord would you deny?" Then He described them to the addressee: **As if they were rubies and coral.** Mujahid, al-Hasan, Ibn Zayd and others said: In the purity of rubies and the whiteness of coral, so they made coral here mean pearls. Ibn Abi Hatim said: My father told us, Muhammad ibn Hatim told us, Ubaidah ibn Hamid told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Amr ibn Maymun al-Awdi, on the authority of Abdullah ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, who said: **The whiteness of a woman from the people of Paradise will be seen from behind seventy garments of silk, so much so that her marrow can be seen.** This is the statement of God Almighty: **As if they were rubies and coral.** As for the ruby, it is a stone such that if you were to insert a wire into it and then purify it, you would see it from behind it. This is how al-Tirmidhi narrated it from the hadith of Ubaidah ibn Hamid and Abu al-Ahwas on the authority of Ata' ibn al-Sa'ib, and he narrated it as a mursali, then he said: It is more authentic.

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Then which of the favors of your Lord would you deny?

Messenger of God (peace be upon him) said: "A morning or afternoon in the cause of God is better than the world and everything in it. The reach of one of your bows or the place of his whip in Paradise is better than the world and everything in it. If a woman from the women of Paradise looked down at the earth, she would fill what is between them with fragrance and what is between them would be pleasant. The veil of her hair on her head is better than the world and everything in it." Al-Bukhari narrated it similarly from the hadith of Abu Ishaq from Humaid from Anas.

God the Almighty said: **Is the reward for good [anything] but good?** That is, for those who do good deeds in this world there is nothing but goodness towards them in the Hereafter, as God the Almighty said: **For those who do good is the best [reward] and even more.** Al-Baghawi said: Abu Saeed Al-Shuraihi told us, Abu Ishaq Al-Tha'labi told us, Ibn Fanjawayh told me, Ibn Shaybah told us, Ishaq bin Ibrahim bin Bahram told us, Al-Hajjaj bin Yusuf Al-Maktab told us, Bishr bin Al-Husayn told us, on the authority of Al-Zubayr bin Adi, on the authority of Anas bin Malik, who said: The Messenger of God (blessings and peace of God be upon him) recited: **Is the reward for good [anything] but good?** and said: **Do you know what your Lord has said?** They said: God and His Messenger know best. He said, **He says, 'Is the reward of one whom You have bestowed upon him by means of monotheism anything but Paradise?'** And since what was mentioned included great blessings that cannot be resisted by deeds, but rather mere favor and gratitude, He said after all of that, **Then which of the favors of your Lord would you deny?** And what is related to the words of God Almighty: **And for him who fears the position of his Lord are two Gardens,** is what was narrated by Al-Tirmidhi and Al-Baghawi from the hadith of Abu Al-Nadr Hashim bin Al-Qasim from Abu Aqil Al-Thaqafi, from Abu Farwah Yazid bin Sinan Al-Rahawi from Bakir bin Fayruz from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever fears sets out early, and whoever sets out early reaches the destination. Beware, God's merchandise is expensive. Beware, God's merchandise is Paradise." Then Al-Tirmidhi said: It is strange and we do not know it except from the hadith of Abu Al-Nadr. Al-Baghawi narrated from the hadith of Ali bin Hajar from Ismail bin Ja'far from Muhammad bin Abi Harmalah, the client of Huwaytib bin Abd Al-Uzza, from Ata' bin Yasar, from Abu Al-Darda' that he heard the Messenger of God, may God bless him and grant him peace, narrating on the pulpit and he was saying: **And for him who 'Whoever fears standing before his Lord will have two Gardens. I said: Even if he commits adultery or steals, O Messenger of God? The Messenger of God (peace and blessings be upon him) said: And for whoever fears standing before his Lord will have two Gardens. I said the second time: Even if he commits adultery or steals, O Messenger of God. He said: And for whoever fears standing before his Lord will have two Gardens. I said the third time: Even if he commits adultery or steals, O Messenger of God? He said: Even if Abu Darda' is in jeopardy.**

Fath al-Qadir

61- Then which of the favors of your Lord would you deny? For among them is His benevolence towards you in this world and the hereafter through creation, provision, guidance to righteous deeds, and warning against deeds that He does not approve of.

Tafsir al-Baghawi

61. Then which of the favors of your Lord would you deny?

61- Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:62

And below them are two gardens.

Tafsir al-Jalalayn

62 - **And besides them** the two mentioned gardens **are two gardens** also for whoever fears the position of his Lord.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And besides these two gardens, which God Almighty described in His description, which He mentioned, are two gardens for whoever fears standing before his Lord.

Then the people of interpretation differed about the meaning of his saying **and those below them** in this place. Some of them said: The meaning of that is: and those below them in the degree.

Who said that?

Muhammad bin Mansur al-Tusi told us: Ishaq bin Sulayman told us: Amr bin Abi Qais told us, on the authority of Ibn Abi Layla, on the authority of al-Munhal bin Amr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding His statement, **And His Throne was over the water Hud 11:7**, he said: The Throne of God was over the water, then He took for Himself a garden, then He took another garden beneath it, then He covered them both with a single pearl. He said: **And beneath them are two gardens**, and they are the ones that no one knows, or he said: They are the ones that no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do. He said: They are the ones that the creation does not know what is in them or what is in them, and every day a gift comes to them from them or from them.

Ibn Hamid told us: Yaqub told us, on the authority of Anbasa, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, with a similar chain of transmission.

Others said: Rather, the meaning of this is: And those below them in merit.

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **And below them are two gardens**, that they are lower than these two for the companions of the right.

Tafsir al-Qurtubi

The Almighty says, **And below them are two gardens**. That is, below the first two gardens are for Him, two other gardens. Ibn Abbas said: And below them in rank.

Ibn Zayd: And below them in excellence. Ibn Abbas: And the gardens are for him who fears standing before his Lord. So in the first two there are palm trees and trees, and in the last two there are crops and plants and what spreads. Al-Mawardi: It is possible that **And below them are two gardens** is for his followers because their status is lower than his status. One of them is for the wide-eyed houris and the other is for the immortal youths. They are to distinguish the males from the females. Ibn Jurayj said: They are four gardens, two of them for the foremost who are brought near: **In them are two kinds of fruit** and **Two springs flowing** and two gardens for the companions of the right: **In them are fruits and palm trees and pomegranates** and **In them are two springs flowing**. Ibn Zayd said: The first two are of gold for those brought near, and the last two are of silver for the companions of the right.

I said: Al-Halimi Abu Abdullah Al-Hassan bin Al-Hussein adopted this view in his book Minhaaj Al-Din, and he provided evidence for it with what Saeed bin Jubair narrated on the authority of Ibn Abbas: **And for him who fears standing before his Lord are two gardens** to His saying: **Two dark gardens**. He said: Those are for those brought near, and these are for the companions of the right hand. And Abu Musa Al-Ash'ari narrated something similar. When God described the two gardens, He indicated the difference between them. He said about the first two: **In them are two flowing springs**. And about the last two: **In them are two gushing springs**. That is, bubbling, but they are not like flowing springs, because gushing is less than running. And He said about the first two: **In them are of every kind of fruit in pairs**. So He made it general and not specific. And about the last two: **In them are fruits, palm trees, and pomegranates**. And He did not say **of every kind of fruit**. And He said about the first two: **Reclining on couches whose linings are of heavy brocade**. And about the last two: **Reclining on green cushions and fine silk**. And fine silk is brocade. There is no doubt that brocade is higher than brocade, and silk is the broken part of a tent. There is no doubt that the cushions prepared for reclining on are better than the excess of a tent. And He said about the first two, describing the houris: **As if they were rubies and coral**. And about the last two: **In them are beautiful good things**. But not every kind of beauty is like the beauty of rubies and coral. He said about the first two: **with branches** and about the last two: **dark green** meaning green as if they were black due to the intensity of their greenness. He described the first two as having many branches and the last two as being green only. In all of this is the realization of the meaning that we intended by his saying: **and below them are two gardens**. Perhaps what was not mentioned of the difference between them is more than what was mentioned. If it is said: How come the people of these two gardens were not mentioned as the people of the first two gardens were mentioned? It was said that the four gardens are for those who fear standing before their Lord, except that those who fear have ranks. The first two gardens are for the highest-ranking servants in fear of God the Most High, and the last two gardens are for those whose state in fear of God the Most High is deficient. Ad-Dahhak's school of thought is that the first two gardens are of gold and silver, and the last two are of

rubies and emeralds, and they are better than the first two. His statement, **And below them are two gardens**, means before them and before them. Abu Abdullah At-Tirmidhi Al-Hakim adopted this view in Nawader Al-Usul, saying: The meaning of **And below them are two gardens** is below this to the Throne, meaning closer and nearer to the Throne. He took them to be superior to the first two, based on what we will mention from him. Muqatil said: The first two gardens are the Garden of Eden and the Garden of Bliss, and the last two are the Garden of Firdaws and the Garden of Refuge.

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are two Paradises**. It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises**, below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens**. This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches**, which are the branches or the branches in the refuge. And He said here: **two dark green ones**, meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones**, they have turned black from the greenness from the intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones**, he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair, Mujahid in one of the narrations, Ata', Atiya Al-Awfi, Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan Al-Thawri, something similar to that. Muhammad bin Ka'b said, **Two full green trees**. Qatada said, **Two soft green trees from the rain**. There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs**. Here he said, **Two overflowing springs**. Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs**, meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs**. Here he said, **In them are fruits, date palms, and pomegranates**. There is no doubt that the first is more general and has more individuals and

variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates**, was explained by way of linking the specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya ibn Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates**. They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that**. They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm**. Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the authority of Hammad, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise, their fronds are clothing for the people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered**.

Then he said: **In them are good and beautiful women**. It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the other hadith that we will mention in Surat Al-Waqi'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of your Lord would you deny?" Then he said: **Houris confined in pavilions**. There he said: **In them are those who restrain their glances**. There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all secluded. Ibn Abi Hatim said: Amr ibn Abdullah Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not..." Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden

eggs. And the Almighty said: **In tents**. Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them." He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: "In Paradise, the believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other."

Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Qatada, Khalid Al-Asri told me, on the authority of Abu Al-Darda', who said: The tent is a single pearl with seventy doors of pearls. My father told us, Isa bin Abi Fatima told us, Jarir told us, on the authority of Hisham, on the authority of Muhammad bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Houris confined in pavilions**, he said: Tents of pearls. In Paradise there is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana'a." Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty's saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: "As if they were rubies and coral. So which of the favors of your Lord would you deny?"

And the Almighty said: **Reclining on green cushions and finely woven couches**. Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks. And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on green cushions**, meaning pillows, and this is the saying of Al-Hasan Al-Basri in a narration from him. Abu Dawud Al-Tayalisi said, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, regarding the words of God the Almighty: **Reclining on green cushions**, he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets**, Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets**, and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is

red, yellow, and green. Al-Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaqub bin Mujahid said: **The abqari is one of the garments of the people of Paradise that no one knows about**. Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?** Al-Qaysi said: **Every embroidered garment among the Arabs is abqari**. Abu Ubaidah said: **It is attributed to a land where brocade is done**. Al-Khalil bin Ahmad said: **Everything precious among men and other than that is called abqari among the Arabs**. From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade**. In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade**. So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor**. That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thauban told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you**. And in another hadith: **Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it**. Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Be persistent with me, O Possessor of Majesty and Honor**. And this is how it was narrated by al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of**

Surat Ar-Rahman: 62

And below them are two gardens.

Majesty and Honor. An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said: **Someone stuck to someone** means **stick to him**. Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him**. It is said: **Stick to him** means *persistence*. **I said:** Both are close to each other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surah Ar-Rahman, praise and thanks be to God.

62- And below them are two gardens meaning, below those two gardens described with the aforementioned attributes are two other gardens for those below the people of the two previous gardens from the people of Paradise. The meaning of **before them** is: in front of them and before them: meaning, they are closer to them and nearer to the Throne. It was said that the first two gardens are the Garden of Eden and the Garden of Delight, and the last two are the Garden of Firdaws and the Garden of Refuge. Ibn Jurayj said: They are four gardens: two of them are for the foremost and those brought near **in them are of every kind of fruit in pairs** and two flowing springs, and two gardens for the companions of the right **in them are fruits and palm trees and pomegranates** and **in them are two gushing springs** Ibn Zayd said: The first two are of gold for those brought near, and the last two are of silver for the companions of the right.

Al-Kisa'i said: **And below them are two gardens**, meaning in front of them and before them. This is indicated by the words of Al-Dahhak: The first two gardens are of gold and silver, and the last two are of rubies.

Tafsir al-Baidawi

62- And below them are two gardens And below those two sides promised to the fearful and those brought near. **Two gardens** for those below them from the companions of the right hand.

Tafsir al-Baghawi

62. And below them are two gardens, meaning below the first two gardens are two other gardens. Ibn Abbas said: Below them in rank. Ibn Zayd said: Below them in excellence. Abu Musa Al-Ash'ari said: Two gardens of gold for the foremost and two gardens of silver for the followers. Ibn Jurayj said: They are four gardens for the close ones, the foremost, in them are two pairs of every kind of fruit, and two gardens for the companions of the right hand and the followers. **In them are fruits and palm trees and pomegranates.**

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ali bin Abdullah told us, Abdul Aziz bin Abdul Samad told us, on the authority of Abu Imran, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, who said: "Two gardens of silver, their vessels and what is in them, and two gardens of gold, their vessels and what is in them. And nothing stands between the people and their seeing their Lord except the cloak of majesty over His face in the Garden of Eden."

Surat al-Rahman 55:63

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

63 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** He says: Then which of the favors of your Lord that He bestowed upon you by rewarding the people of goodness with what He described of these two gardens would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are two Paradises.** It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises,** below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens.** This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches,** which are the branches or the branches in the refuge. And He said here: **two dark green ones,** meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones,** they have turned black from the greenness from the intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones,** he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair, Mujahid in one of the narrations, Ata', Atiya Al-Awfi, Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan Al-Thawri, something similar to that. Muhammad bin

Ka'b said, **Two full green trees.** Qatada said, **Two soft green trees from the rain.** There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs.** Here he said, **Two overflowing springs.** Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs,** meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs.** Here he said, **In them are fruits, date palms, and pomegranates.** There is no doubt that the first is more general and has more individuals and variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates,** was explained by way of linking the specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya ibn Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates.** They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that.** They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm.** Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the authority of Hammad, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise, their fronds are clothing for the people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered.**

Then he said: **In them are good and beautiful women.** It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the other hadith that we will mention in Surat Al-Waq'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of your Lord would you deny?" Then he said: **Houris confined in pavilions.** There he said: **In them are those who restrain their glances.** There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all

Then which of the favors of your Lord would you deny?

secluded. Ibn Abi Hatim said: Amr ibn Abdullah Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not..." Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden eggs. And the Almighty said: **In tents.** Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them." He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: "In Paradise, the believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other."

Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Qatada, Khalid Al-Asri told me, on the authority of Abu Al-Darda', who said: The tent is a single pearl with seventy doors of pearls. My father told us, Isa bin Abi Fatima told us, Jarir told us, on the authority of Hisham, on the authority of Muhammad bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Houris confined in pavilions**, he said: Tents of pearls. In Paradise there is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana'a." Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty's saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: "As if they were rubies and coral. So which of the favors of your Lord would you deny?"

And the Almighty said: **Reclining on green cushions and finely woven couches.** Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks. And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on green cushions**, meaning pillows, and this is the saying of Al-Hasan Al-Basri in a narration from him. Abu Dawud Al-Tayalisi said, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority

of Sa'id bin Jubayr, regarding the words of God the Almighty: **Reclining on green cushions**, he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets**, Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets**, and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is red, yellow, and green. Al-Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaqub bin Mujahid said: **The abqari is one of the garments of the people of Paradise that no one knows about.** Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?** Al-Qaysi said: **Every embroidered garment among the Arabs is abqari.** Abu Ubaidah said: **It is attributed to a land where brocade is done.** Al-Khalil bin Ahmad said: **Everything precious among men and other than that is called abqari among the Arabs.** From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade.** In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade.** So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor.** That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thauban told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you.** And in another hadith: **Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it.** Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Be persistent with me, O Possessor of**

Majesty and Honor. And this is how it was narrated by al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of Majesty and Honor.** An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said: **Someone stuck to someone** means **stick to him**. Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him**. It is said: **Stick to him** means *persistence*. **I said:** Both are close to each other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surah Ar-Rahman, praise and thanks be to God.

Fath al-Qadir

63- **Then which of the favors of your Lord would you deny?** For they are all true and blessings that cannot be denied.

Tafsir al-Baghawi

63. **Then which of the favors of your Lord would you deny?**

Tafsir al-Baidawi

63- **Then which of the favors of your Lord would you deny?**

Surat Ar-Rahman: 64
two overwhelming ones

Surat al-Rahman 55:64

two overwhelming ones

Tafsir al-Jalalayn

64 - **two dark ones** black from the intensity of their greenness

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **Two dark green ones** means that God Almighty says: Two black ones due to the intensity of their greenness.

And the people of interpretation said something similar to what we said about that.

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **Two dark ones** meaning: two green ones.

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me on the authority of his father on the authority of Ibn Abbas, regarding his statement: **Two dark green ones**: He said: Two green ones from the rain, and it is said: Two twisted ones.

Musa bin Abdul Rahman Al-Masruqi told me: Muhammad bin Bishr told us: Ismail bin Abi Khalid told us, on the authority of Haritha bin Sulayman Al-Salami, who said: I heard Ibn Al-Zubayr interpreting this verse on the pulpit, saying: Do you know what **two dark green** means from the rain?

Muhammad bin Amara, who is Al-Asadi, told me: Ubaidullah bin Musa told us: Ismail bin Abi Khalid told us, on the authority of Haritha bin Sulayman, thus he said: Ibn Al-Zubayr said: **Two dark ones** are green ones from Rayy.

Yaqub bin Ibrahim told me: Marwan bin Muawiyah told us, on the authority of Ismail bin Abi Khalid, on the authority of Haritha bin Sulayman, that Ibn al-Zubayr said: **Two dark ones**. He said: They are green from the rain.

Al-Fadl bin Al-Sabah told us: Ibn Fadil told us, on the authority of Ata bin Saeed bin Jubair, on the authority of Ibn Abbas: **Two dark ones** he said: Two green ones.

Abu Kuraib told us: Ibn Idris told us, on the authority of his father, on the authority of Atiyah: **Two dark ones** he said: Two green ones from the rain.

Muhammad bin Amara told me: Ubaidullah bin Musa told us: Ismail bin Abi Khalid told us on the authority of Abu Saleh regarding his statement: **Two dark ones**: He said: Two green ones from the rain.

Ibn Hamid told us: Yaqub told us, on the authority of Anbasa, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair: **Two dark clouds**. He said: They were covered with rain of black and green.

He said: Hakam told us, on the authority of Amr, on the authority of Ata', on the authority of Saeed bin Jubair: **Two dark ones**. He said: Two green ones.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **two dark ones**, he said: two black ones.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement: **Two dark green ones** meaning: Two soft green ones from the rain.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **two dark green ones**, he said: two green ones from the rain, when the greenness becomes intense and turns to black.

Yaqub told me: Ibn Ulayyah told us on the authority of Abu Raja' on the authority of Al-Hasan regarding his statement: **Two dark clouds**, he said: Two soft clouds.

Ibn Hamid told us: Mihran told us on the authority of Abu Sinan: **Two dark ones** he said: Two black ones from the rain.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **And for him who fears standing before his Lord are two gardens**, he said: The gardens of the forerunners. Then he recited, **with spreading branches**, and he recited, **as if they were rubies and coral**. Then he returned to the people of Yemen and said, **And below them are two gardens**, and he mentioned their excellence and what is in them. He said, *Dark* from the greenery from the intensity of their greenery until they were almost black.

Muhammad bin Sinan Al-Qazzaz told me: Al-Hussein bin Al-Hasan Al-Ashqar told us: Abu Kudayna told us, on the authority of Ata bin Al-Saib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement: **Two dark ones**, he said: Two green ones.

Tafsir al-Qurtubi

The Almighty said, **two dark green ones** meaning two green ones from the watering. This was said by Ibn Abbas and others. Mujahid said, **two black ones** and *darkness* in the language means blackness. It is said that a horse is dark, a camel is dark, and a she-camel is dark, meaning its blueness has become intense until the white in it is gone. If it increases beyond that until the blackness is intense, then it is black. The horse became dark, meaning it became dark, and the darkness of something is dark, meaning black. God the Almighty said, **two dark ones** meaning two black ones from the intensity of the greenness from the

watering. The Arabs say that everything that is green is black. Labid said, lamenting the slain of Hawazin:

They brought him in a litter, and behind him were green battalions woven from cat cloth.

The cat is a garment made of leather like armor. The villages of Iraq were called *Sawad* because of their abundance of greenery. The dark night is also called *green*. It is said that God destroyed their greenness, meaning their blackness.

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are two Paradises**. It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises**, below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens**. This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches**, which are the branches or the branches in the refuge. And He said here: **two dark green ones**, meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones**, they have turned black from the greenness from the intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones**, he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair, Mujahid in one of the narrations, Ata', Atiya Al-Awfi, Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan Al-Thawri, something similar to that. Muhammad bin Ka'b said, **Two full green trees**. Qatada said, **Two soft green trees from the rain**. There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs**. Here he said, **Two overflowing springs**. Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs**, meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs**. Here he said, **In them are fruits, date palms, and pomegranates**. There is no doubt that the first is more general and has more individuals and variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates**, was explained by way of linking the

specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya ibn Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates**. They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that**. They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm**. Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the authority of Hammad, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise, their fronds are clothing for the people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered**.

Then he said: **In them are good and beautiful women**. It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the other hadith that we will mention in Surat Al-Waqi'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of your Lord would you deny?" Then he said: **Houris confined in pavilions**. There he said: **In them are those who restrain their glances**. There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all secluded. Ibn Abi Hatim said: Amr ibn Abdullah Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not... Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden eggs. And the Almighty said: **In tents**. Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise

Surat Ar-Rahman: 64 two overwhelming ones

there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them.” He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: “In Paradise, the believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other.”

Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Qatada, Khalid Al-Asri told me, on the authority of Abu Al-Darda', who said: The tent is a single pearl with seventy doors of pearls. My father told us, Isa bin Abi Fatima told us, Jarir told us, on the authority of Hisham, on the authority of Muhammad bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Houris confined in pavilions**, he said: Tents of pearls. In Paradise there is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: “The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana'a.” Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty's saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: “As if they were rubies and coral. So which of the favors of your Lord would you deny?”

And the Almighty said: **Reclining on green cushions and finely woven couches**. Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks. And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on green cushions**, meaning pillows, and this is the saying of Al-Hasan Al-Basri in a narration from him. Abu Dawud Al-Tayalisi said, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, regarding the words of God the Almighty: **Reclining on green cushions**, he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets**, Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets**, and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is red, yellow, and green. Al-Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaqub bin Mujahid said: **The abqari is one of the garments of the people of Paradise**

that no one knows about. Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?** Al-Qaysi said: **Every embroidered garment among the Arabs is abqari**. Abu Ubaidah said: **It is attributed to a land where brocade is done**. Al-Khalil bin Ahmad said: **Everything precious among men and other than that is called abqari among the Arabs**. From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade**. In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade**. So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor**. That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thauban told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you**. And in another hadith: **Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it**. Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Be persistent with me, O Possessor of Majesty and Honor**. And this is how it was narrated by al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of Majesty and Honor**. An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said:

Someone stuck to someone means **stick to him**. Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him**. It is said: **Stick to him** means *persistence*. **I said**: Both are close to each other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surah Ar-Rahman, praise and thanks be to God.

Fath al-Qadir

64- *Mudahamat* and what is between them is an interruption. Abu Ubaidah and Al-Zajaj said: Because of their greenness, they have turned black from watering, and everything that has blackness over it from watering is Madham. Mujahid said: Two blackened ones, and Ad-Dahmah in the language means blackness. It is said, a dark horse or a dark camel: if its leaf is intense until the white in it is gone.

Tafsir al-Baghawi

64. *Mudahamtan*, two soft black ones from their Lord and the intensity of their greenness, because when the greenness is intense it turns to black. It is said: the crop is idham if blackness covers it with watering it, then it is mudham.

Tafsir al-Baidawi

64- **Two dark green gardens** that are almost black from the intensity of the greenery. This indicates that the predominant thing in these two gardens is the plants and herbs spread out over the surface of the earth, and the first two have trees and fruits, indicating the disparity between them.

Surat Ar-Rahman: 65

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:65

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

65 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** He says: Then which of the favors of your Lord that He bestowed upon you by rewarding the people of goodness with what was described in these two sentences would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are two Paradises.** It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises,** below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens.** This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches,** which are the branches or the branches in the refuge. And He said here: **two dark green ones,** meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones,** they have turned black from the greenness from the intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones,** he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair, Mujahid in one of the narrations, Ata', Atiya Al-Awfi,

Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan Al-Thawri, something similar to that. Muhammad bin Ka'b said, **Two full green trees.** Qatada said, **Two soft green trees from the rain.** There is no doubt about the freshness of the branches on the trees intertwined with each other.

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Then he said: **In them are good and beautiful women.** It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the other hadith that we will mention in Surat Al-Waqi'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of your Lord would you deny?" Then he said: **Houris**

confined in pavilions. There he said: **In them are those who restrain their glances.** There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all secluded. Ibn Abi Hatim said: Amr ibn Abdullah Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not..." Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden eggs. And the Almighty said: **In tents.** Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them." He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: "In Paradise, the believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other."

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And the Almighty said: **Reclining on green cushions and finely woven couches.** Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks. And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on green cushions**, meaning pillows, and this is the saying of Al-Hasan Al-Basri in a narration from him.

Abu Dawud Al-Tayalisi said, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, regarding the words of God the Almighty: **Reclining on green cushions**, he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets**, Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets**, and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is red, yellow, and green. Al-Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaqub bin Mujahid said: **The abqari is one of the garments of the people of Paradise that no one knows about.** Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?** Al-Qaysi said: **Every embroidered garment among the Arabs is abqari.** Abu Ubaidah said: **It is attributed to a land where brocade is done.** Al-Khalil bin Ahmad said: **Everything precious among men and other than that is called abqari among the Arabs.** From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade.** In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade.** So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor.** That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thauban told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you.** And in another hadith: **Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it.** Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Be persistent with me, O Possessor of**

Surat Ar-Rahman: 65

Then which of the favors of your Lord would you deny?

Majesty and Honor. And this is how it was narrated by al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of Majesty and Honor.** An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said: **Someone stuck to someone** means **stick to him**. Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him**. It is said: **Stick to him** means *persistence*. **I said:** Both are close to each other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surah Ar-Rahman, praise and thanks be to God.

Fath al-Qadir

65- **Then which of the favors of your Lord would you deny?** For all of them are apparent and clear blessings that cannot be denied or rejected.

Tafsir al-Baghawi

65. **Then which of the favors of your Lord would you deny?**

Tafsir al-Baidawi

65- **Then which of the favors of your Lord would you deny?**

Surat al-Rahman 55:66

Within them are two gushing springs.

Tafsir al-Jalalayn

66 - **In them are two gushing springs** gushing with water

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **In them are two gushing springs**, God Almighty says, **In these two gardens, which are less than the two gardens that are for those who fear the position of their Lord, are two gushing springs**, meaning two gushing springs.

The interpreters differed about the meaning of **they are sprinkled with water**. Some of them said: **They are sprinkled with water**.

Who said that?

Hanad bin Al-Sarri told us: Abu Al-Ahwas told us, on the authority of Samak, on the authority of Ikrimah, regarding his statement, **In them are two gushing springs**, he said: They gush with water.

Yunus told me: Ibn Wahb told us: Ibn Zayd said: **Two sprinkling ones** means they sprinkling water.

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **In them are two gushing springs**, meaning: gushing with water.

Others said: Rather, it means that they are full.

Who said that?

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **Two flowing eyes**, that he said: Filled and never ceasing.

Others said: They ooze water and fruit.

Who said that?

Abu Kuraib told us: Yahya bin Yaman told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id, regarding his statement, **In them are two gushing springs**, he said: with water and fruit.

Others said: Two ripe fruits with the colors of the fruit.

Who said that?

Ibn Hamid told us: Yaqub al-Qummi told us, on the authority of Ja'far, on the authority of Sa'id: **In them are two gushing springs**. He said: Gushing with the colors of fruit.

Others said: Two ripe fruits.

Who said that?

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me on the authority of his father on the authority of Ibn Abbas, regarding his statement, **In them are two gushing springs**, meaning: gushing with goodness.

The most correct of the sayings is the one that says: What is meant by that is that they gush with water because it is known as springs since they were springs of water.

Tafsir al-Qurtubi

The Almighty's saying **In them are two gushing springs** meaning gushing with water, according to Ibn Abbas. The word *nadhkh* with the letter *kha* is more common than *nadhkh* with the letter *ha*. It was narrated from him that the meaning is **two gushing with goodness and blessing**. This was also said by Al-Hasan, Mujahid Ibn Masoud, Ibn Abbas and Anas. It will gush forth upon the friends of God with musk, ambergris and camphor in the dwellings of the people of Paradise, just as the drizzle of rain gushes forth. Saeed Ibn Jubayr said: **With various types of fruits and water**. At-Tirmidhi said: **With various types of fruits, blessings, adorned female slaves, saddled beasts and colored garments**. At-Tirmidhi said: This indicates that *nadhkh* is more common than *running*. It was also said: **They spring forth and then run**.

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are two Paradises**. It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises**, below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens**. This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches**, which are the branches or the branches in the refuge. And He said here: **two dark green ones**, meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones**, they have turned black from the greenness from the intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones**, he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair, Mujahid in one of the narrations, Ata', Atiya Al-Awfi,

Within them are two gushing springs.

Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan Al-Thawri, something similar to that. Muhammad bin Ka'b said, **Two full green trees**. Qatada said, **Two soft green trees from the rain**. There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs**. Here he said, **Two overflowing springs**. Ali bin Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs**, meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs**. Here he said, **In them are fruits, date palms, and pomegranates**. There is no doubt that the first is more general and has more individuals and variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates**, was explained by way of linking the specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya bin Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates**. They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that**. They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm**. Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the authority of Hamad, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise, their fronds are clothing for the people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered**.

Then he said: **In them are good and beautiful women**. It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the other hadith that we will mention in Surat Al-Waqi'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of your Lord would you deny?" Then he said: **Houris**

confined in pavilions. There he said: **In them are those who restrain their glances**. There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all secluded. Ibn Abi Hatim said: Amr ibn Abdullah Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not..." Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden eggs. And the Almighty said: **In tents**. Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them." He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: "In Paradise, the believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other."

Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Qatada, Khalid Al-Asri told me, on the authority of Abu Al-Darda', who said: The tent is a single pearl with seventy doors of pearls. My father told us, Isa bin Abi Fatima told us, Jarir told us, on the authority of Hisham, on the authority of Muhammad bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Houris confined in pavilions**, he said: Tents of pearls. In Paradise there is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana'a." Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty's saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: "As if they were rubies and coral. So which of the favors of your Lord would you deny?"

And the Almighty said: **Reclining on green cushions and finely woven couches**. Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks. And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on**

green cushions, meaning pillows, and this is the saying of Al-Hasan Al-Basri in a narration from him. Abu Dawud Al-Tayalisi said, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, regarding the words of God the Almighty: **Reclining on green cushions**, he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets**, Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets**, and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is red, yellow, and green. Al-Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaqub bin Mujahid said: **The abqari is one of the garments of the people of Paradise that no one knows about.** Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?** Al-Qaysi said: **Every embroidered garment among the Arabs is abqari.** Abu Ubaidah said: **It is attributed to a land where brocade is done.** Al-Khalil bin Ahmad said: **Everything precious among men and other than that is called abqari among the Arabs.** From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade.** In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade.** So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor.** That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thauban told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you.** And in another hadith: **Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it.** Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the

Messenger of God, may God bless him and grant him peace, said: **Be persistent with me, O Possessor of Majesty and Honor.** And this is how it was narrated by al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of Majesty and Honor.** An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said: **Someone stuck to someone** means **stick to him.** Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him.** It is said: **Stick to him** means *persistence*. I said: Both are close to each other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surah Ar-Rahman, praise and thanks be to God.

Fath al-Qadir

66- **In them are two gushing springs.** Al-Nadkh means the gushing of water from a spring. The meaning is that in the two mentioned gardens there are two gushing springs. Linguists said: Al-Nadkh with the voiced kha is more common than Al-Nadkh with the silent ha. Al-Hasan and Mujahid said: It will gush forth for the friends of God with musk, ambergris, and camphor in the dwellings of the people of Paradise, just as the rain gushes forth. Saeed ibn Jubayr said: It will gush forth with all kinds of fruits and water.

Tafsir al-Baghawi

66. **In them are two gushing springs**, gushing with water that never stops. **(And the gushing)**: the gushing of water from the spring. Ibn Abbas said: They gush with goodness and blessings for the people of Paradise. Ibn Masoud said: They gush with musk and camphor for the friends of God. Anas ibn Malik said: They gush with musk and ambergris in the homes of the people of Paradise like the pouring of rain.

Tafsir al-Baidawi

66- **In them are two gushing springs** gushing with

Surat Ar-Rahman: 66

Within them are two gushing springs.

water. This is also less than what was described in the first two, and so is what comes after it.

Surat al-Rahman 55:67

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

67 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** God Almighty says: Then which of the favors of your Lord, which He bestowed upon you by rewarding your benefactor with this great reward, would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are two Paradises.** It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises,** below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens.** This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches,** which are the branches or the branches in the refuge. And He said here: **two dark green ones,** meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones,** they have turned black from the greenness from the intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones,** he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair, Mujahid in one of the narrations, Ata', Atiya Al-Awfi, Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan Al-Thawri, something similar to that. Muhammad bin

Ka'b said, **Two full green trees.** Qatada said, **Two soft green trees from the rain.** There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs.** Here he said, **Two overflowing springs.** Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs,** meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs.** Here he said, **In them are fruits, date palms, and pomegranates.** There is no doubt that the first is more general and has more individuals and variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates,** was explained by way of linking the specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya ibn Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates.** They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that.** They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm.** Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the authority of Hammad, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise, their fronds are clothing for the people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered.**

Then he said: **In them are good and beautiful women.** It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the other hadith that we will mention in Surat Al-Waq'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of your Lord would you deny?" Then he said: **Houris confined in pavilions.** There he said: **In them are those who restrain their glances.** There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all

Then which of the favors of your Lord would you deny?

secluded. Ibn Abi Hatim said: Amr ibn Abdullah Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not..." Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden eggs. And the Almighty said: **In tents.** Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them." He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: "In Paradise, the believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other."

Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Qatada, Khalid Al-Asri told me, on the authority of Abu Al-Darda', who said: The tent is a single pearl with seventy doors of pearls. My father told us, Isa bin Abi Fatima told us, Jarir told us, on the authority of Hisham, on the authority of Muhammad bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Houris confined in pavilions**, he said: Tents of pearls. In Paradise there is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana'a." Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty's saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: "As if they were rubies and coral. So which of the favors of your Lord would you deny?"

And the Almighty said: **Reclining on green cushions and finely woven couches.** Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks. And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on green cushions**, meaning pillows, and this is the saying of Al-Hasan Al-Basri in a narration from him. Abu Dawud Al-Tayalisi said, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority

of Sa'id bin Jubayr, regarding the words of God the Almighty: **Reclining on green cushions**, he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets**, Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets**, and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is red, yellow, and green. Al-Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaqub bin Mujahid said: **The abqari is one of the garments of the people of Paradise that no one knows about.** Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?** Al-Qaysi said: **Every embroidered garment among the Arabs is abqari.** Abu Ubaidah said: **It is attributed to a land where brocade is done.** Al-Khalil bin Ahmad said: **Everything precious among men and other than that is called abqari among the Arabs.** From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade.** In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade.** So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor.** That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thauban told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you.** And in another hadith: **Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it.** Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Be persistent with me, O Possessor of**

Majesty and Honor. And this is how it was narrated by al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of Majesty and Honor.** An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said: **Someone stuck to someone** means **stick to him**. Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him**. It is said: **Stick to him** means *persistence*. **I said:** Both are close to each other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surah Ar-Rahman, praise and thanks be to God.

Fath al-Qadir

67- **Then which of the favors of your Lord would you deny?** This is not a place for denial nor a place for rejection.

Tafsir al-Baghawi

67. **Then which of the favors of your Lord would you deny?**

Tafsir al-Baidawi

67- **Then which of the favors of your Lord would you deny?**

Surat Ar-Rahman: 68

In them are fruits, palm trees, and pomegranates.

Surat al-Rahman 55:68

In them are fruits, palm trees, and pomegranates.

Tafsir al-Jalalayn

68 - **In them are fruits, palm trees, and pomegranates**

They are from it, and it was said that they are from something else.

Tafsir al-Suyuti

God Almighty says: And in these two gardens of abundant rain are fruits, palm trees, and pomegranates.

There is a difference of opinion about the meaning for which the date palm and pomegranate were mentioned again. It was previously mentioned that they contain fruit. Some of them said: It was repeated because the date palm and pomegranate are not fruits.

Others said: They are from the fruit. They said: We said they are from the fruit because the Arabs consider them from the fruit. They said: If we are asked: How are they repeated when they have been mentioned with the rest of the fruit? We say: That is **Guard strictly the prayers and the middle prayer Al-Baqarah 2:238**. He commanded them to guard every prayer. Then He repeated the afternoon prayer to emphasize it. Likewise, the palm trees and pomegranates were repeated to encourage the people of Paradise. He said: That is like His statement: **Do you not see that to God prostrates whoever is in the heavens and whoever is on the earth? Al-Hajj 22:18**. Then He said: **And many of the people, and many upon whom the punishment has become just Al-Hajj 22:18**. He mentioned them at the beginning of the statement in His statement: **whoever is in the heavens and whoever is on the earth Al-Hajj 22:18**.

Ibn Abd al-A'la told us: Ibn Thaur told us, on the authority of Muammar, on the authority of a man, on the authority of Sa'id ibn Jubayr, who said: The palm trees of Paradise have trunks of gold, their roots of gold, their fronds of emerald, and their leaves are clothing for the people of Paradise. Its dates are like dates, whiter than milk, softer than butter, and sweeter than honey, and they have no stones.

He said: Ibn Thaur narrated to us, on the authority of Muammar, on the authority of Zayd ibn Aslam, on the authority of Wahb al-Dhamari, who said: It has reached us that in Paradise there are palm trees whose trunks are of gold, whose branches are of gold, whose fronds are of gold, and whose leaves are clothing for the people of Paradise, like the finest garments that people have ever seen. Their branches are of gold, their clusters are of gold, their clusters are of gold, and their dates are like jugs, whiter than milk and silver, sweeter than honey and sugar, and softer than butter and ghee.

Tafsir al-Qurtubi

The Almighty's saying, **In them are fruits, palm trees, and pomegranates**. There are two issues in this.

First: Some scholars said: The pomegranate and the date palm are not fruits because a thing cannot be conjoined with itself, but rather with something else. This is the apparent meaning of the statement. The majority said that they are fruits. The date palm and the pomegranate were mentioned repeatedly because of their superiority and their good position with fruits, like the statement of God the Almighty: **Guard strictly the prayers and the middle prayer** and His statement: **Whoever is an enemy to God and His angels and His messengers and Gabriel and Michael** which has been mentioned before. It was also said that they were repeated because the date palm and the pomegranate were to them at that time like wheat to us, because the date palm was their main food and the pomegranate was like the fruits, so they were planted in abundance because of their need for them. Fruits were among the types of fruits that they admired. The reason why fruit was mentioned, then the date palm and the pomegranate were mentioned because they were common and abundant among them from Madinah to Makkah and the adjacent lands of Yemen. So he excluded them from the mention of fruits and singled out fruits on their own. It was also said that they were mentioned separately because the fruit of the date palm is a fruit and food, and the pomegranate is a fruit and medicine, so they were not limited to enjoyment. Abu Hanifa **may God have mercy on him** said, and this is the issue:

Second: If someone swears that he will not eat fruit, and then eats a pomegranate or fresh dates, he has not broken his oath. His two companions and the people disagreed with him. Ibn Abbas said: The pomegranate in Paradise is like a camel that has been picked. Ibn Al-Mubarak said: Sufyan told us, on the authority of Hammad, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: The palm trees of Paradise have trunks of green emerald and their fronds are red gold. Their leaves are clothing for the people of Paradise, including their garments and their clothes. Their fruit is like jugs and buckets, whiter than milk, sweeter than honey, and softer than butter. There are no pits in them. Al-Mas'udi told us, on the authority of Amr bin Murrah, on the authority of Abu Ubaidah, who said: The palm trees of Paradise are arranged in rows from their roots to their branches, and their fruit is like jugs. Whenever a fruit is plucked, another takes its place. Its water flows without a furrow, and the cluster is twelve cubits long.

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are two Paradises**. It was mentioned in the hadith: Two

Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises**, below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens**. This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches**, which are the branches or the branches in the refuge. And He said here: **two dark green ones**, meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones**, they have turned black from the greenness from the intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones**, he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair, Mujahid in one of the narrations, Ata', Atiya Al-Awfi, Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan Al-Thawri, something similar to that. Muhammad bin Ka'b said, **Two full green trees**. Qatada said, **Two soft green trees from the rain**. There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs**. Here he said, **Two overflowing springs**. Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs**, meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs**. Here he said, **In them are fruits, date palms, and pomegranates**. There is no doubt that the first is more general and has more individuals and variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates**, was explained by way of linking the specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya ibn Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates**. They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that**. They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm**. Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the authority of Hammad, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise, their fronds are clothing for the

people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered**.

Then he said: **In them are good and beautiful women**. It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the other hadith that we will mention in Surat Al-Waq'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of your Lord would you deny?" Then he said: **Houris confined in pavilions**. There he said: **In them are those who restrain their glances**. There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all secluded. Ibn Abi Hatim said: Amr ibn Abdullah Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not..." Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden eggs. And the Almighty said: **In tents**. Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them." He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: "In Paradise, the believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other."

Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Qatada, Khalid Al-Asri told me, on the authority of Abu Al-Darda', who said: The tent is a single pearl with seventy doors of pearls. My father told us, Isa bin Abi Fatima told us, Jarir told us, on the authority of Hisham, on the authority of Muhammad bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Houris confined in pavilions**, he said: Tents of pearls. In Paradise there

is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana'a." Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty's saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: "As if they were rubies and coral. So which of the favors of your Lord would you deny?"

And the Almighty said: **Reclining on green cushions and finely woven couches.** Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks. And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on green cushions**, meaning pillows, and this is the saying of Al-Hasan Al-Basri in a narration from him. Abu Dawud Al-Tayalisi said, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, regarding the words of God the Almighty: **Reclining on green cushions**, he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets**, Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets**, and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is red, yellow, and green. Al-Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaqub bin Mujahid said: **The abqari is one of the garments of the people of Paradise that no one knows about.** Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?** Al-Qaysi said: **Every embroidered garment among the Arabs is abqari.** Abu Ubaidah said: **It is attributed to a land where brocade is done.** Al-Khalil bin Ahmad said: **Everything precious among men and other than that is called abqari among the Arabs.** From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade.** In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade.** So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but**

good? So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor.** That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thauban told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you.** And in another hadith: **Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it.** Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Be persistent with me, O Possessor of Majesty and Honor.** And this is how it was narrated by al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of Majesty and Honor.** An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said: **Someone stuck to someone** means **stick to him.** Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him.** It is said: **Stick to him** means *persistence*. I said: Both are close to each other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surah Ar-Rahman, praise and thanks be to God.

68- In them are fruits, date palms, and pomegranates. This is one of the descriptions of the

two gardens mentioned earlier. Although date palms and pomegranates are fruits, they were mentioned specifically because of their beauty and great benefit compared to other fruits, as narrated by Al-Zajjaj, Al-Azhari, and others. It was said that they were mentioned specifically because of their abundance in the land of the Arabs. It was also said that they were mentioned specifically because date palms are a fruit and food, while pomegranates are a fruit and medicine. The majority of scholars are of the view that they are among the fruits, and no one disagreed with him except Abu Hanifa. His two companions, Abu Yusuf and Muhammad, disagreed with him.

Tafsir al-Baghawi

68. In them are fruits, date palms, and pomegranates. Some of them said: Date palms and pomegranates are not among the fruits, and the general public agrees that they are among the fruits. Rather, the mention of date palms and pomegranates was repeated, and they are among the fruits, for the sake of specificity and detail, as God Almighty said: **Whoever is an enemy to God and His angels and His messengers and Gabriel and Michael Al-Baqarah 2:98.**

Abu Bakr Muhammad ibn Abdullah ibn Abi Tuba informed us, Abu Tahir Muhammad ibn Ahmad ibn al-Harith informed us, Muhammad ibn Ya'qub al-Kisa'i informed us, Abdullah ibn Mahmud informed us, Ibrahim ibn Abdullah al-Khalal informed us, Abdullah ibn al-Mubarak informed us, on the authority of Sufyan, on the authority of Hammad, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise have trunks of green emerald, their leaves are red gold, and their fronds are clothing for the people of Paradise, containing their provisions and their garments. Their fruit is like jugs or buckets, whiter than milk, sweeter than honey, and softer than butter, without pits.

Tafsir al-Baidawi

68- In them are fruits, date palms, and pomegranates. He linked them to the fruit to explain their virtue, as the fruit of the date palm is a fruit and the food of the pomegranate is a fruit and a medicine. Abu Hanifa, may God be pleased with him, used it as evidence that whoever swears not to eat fruit and then eats dates or pomegranates has not broken his oath.

Surat Ar-Rahman: 69

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:69

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

69 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** means: Then which of the favors of your Lord would you deny? He says: Then which of the favors of your Lord that He bestowed upon you with this honor with which He honored your benefactor would you deny.

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are two Paradises.** It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises,** below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens.** This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches,** which are the branches or the branches in the refuge. And He said here: **two dark green ones,** meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones,** they have turned black from the greenness from the intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones,** he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair,

Mujahid in one of the narrations, Ata', Atiya Al-Awfi, Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan Al-Thawri, something similar to that. Muhammad bin Ka'b said, **Two full green trees.** Qatada said, **Two soft green trees from the rain.** There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs.** Here he said, **Two overflowing springs.** Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs,** meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs.** Here he said, **In them are fruits, date palms, and pomegranates.** There is no doubt that the first is more general and has more individuals and variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates,** was explained by way of linking the specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya ibn Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates.** They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that.** They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm.** Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the authority of Hammad, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise, their fronds are clothing for the people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered.**

Then he said: **In them are good and beautiful women.** It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the other hadith that we will mention in Surat Al-Waqi'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of

your Lord would you deny?" Then he said: **Houris confined in pavilions.** There he said: **In them are those who restrain their glances.** There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all secluded. Ibn Abi Hatim said: Amr ibn Abdullah Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not... Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden eggs. And the Almighty said: **In tents.** Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them." He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: "In Paradise, the believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other."

Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Qatada, Khalid Al-Asri told me, on the authority of Abu Al-Darda', who said: The tent is a single pearl with seventy doors of pearls. My father told us, Isa bin Abi Fatima told us, Jarir told us, on the authority of Hisham, on the authority of Muhammad bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Houris confined in pavilions**, he said: Tents of pearls. In Paradise there is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana'a." Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty's saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: "As if they were rubies and coral. So which of the favors of your Lord would you deny?"

And the Almighty said: **Reclining on green cushions and finely woven couches.** Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks. And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on green cushions**, meaning pillows, and this is the

saying of Al-Hasan Al-Basri in a narration from him. Abu Dawud Al-Tayalisi said, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, regarding the words of God the Almighty: **Reclining on green cushions**, he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets**, Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets**, and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is red, yellow, and green. Al-Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaqub bin Mujahid said: **The abqari is one of the garments of the people of Paradise that no one knows about.** Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?** Al-Qaysi said: **Every embroidered garment among the Arabs is abqari.** Abu Ubaidah said: **It is attributed to a land where brocade is done.** Al-Khalil bin Ahmad said: **Everything precious among men and other than that is called abqari among the Arabs.** From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade.** In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade.** So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor.** That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thauban told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you.** And in another hadith: **Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it.** Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him

Surat Ar-Rahman: 69

Then which of the favors of your Lord would you deny?

peace, said: **Be persistent with me, O Possessor of Majesty and Honor.** And this is how it was narrated by al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of Majesty and Honor.** An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said: **Someone stuck to someone** means **stick to him.** Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him.** It is said: **Stick to him** means *persistence*. **I said:** Both are close to each other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surah Ar-Rahman, praise and thanks be to God.

Fath al-Qadir

69- **Then which of the favors of your Lord would you deny?** Among them are these blessings in the Gardens of Bliss, and the mere narration has an effect on the souls of the listeners and attracts them to obey the Lord of the Worlds.

Tafsir al-Baghawi

69. **Then which of the favors of your Lord would you deny?**

69- **Then which of the favors of your Lord would you deny?**

Surat al-Rahman 55:70

In them are good and beautiful things.

Tafsir al-Jalalayn

70 - **In them** are the two gardens and what is in them *goodness* in morals *beautiful* faces

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **In them are good and beautiful things**, God Almighty says: In these four gardens, two of which are for those who fear the position of their Lord, and the other two of them are beyond them, the dark ones, are good morals and beautiful faces.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **In them are good and beautiful women**. He said: In these gardens are good morals and beautiful faces.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **Good and handsome**. He said: Good in character and handsome in face.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **In them are good and beautiful women**, he said: The good and beautiful women are the houris.

Ibn Bashar told us: Muhammad ibn Marwan told us: Abu al-A'war told us on the authority of Qatada: **In them are good and beautiful women**. He said: Good morals and beautiful faces.

Abu Hisham told us: Waki' told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Al-Qasim bin Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah: **In them are good and beautiful women**. He said: In every tent there is a wife.

Ahmad bin Abdul Rahman bin Wahb told us: Muhammad bin Al-Faraj Al-Sadfi Al-Damiani told us, on the authority of Amr bin Hashim, on the authority of Ibn Abi Karima, on the authority of Hisham bin Hassan, on the authority of Al-Hasan, on the authority of his mother, on the authority of Umm Salamah, who said: I said, O Messenger of God, tell me about His statement, **In them are good and beautiful women**. He said: Good morals and beautiful faces.

Tafsir al-Qurtubi

The Almighty's saying, **In them are good and beautiful things**. There are two issues in this:

First: The Almighty's saying: **In them are good and beautiful women**. This means that the singular form of *khayra* means **possessed of goodness**. It was said that *khayraat* means **good things**, so Ka-hain was lightened

and softened. Ibn al-Mubarak told us: Al-Awza'i told us on the authority of Hassan bin Atiyyah on the authority of Saeed bin Amir who said: If the best of **the good things of Hassan** were to rise from the sky, the sun and the moon would shine for her, and the light of her face would overpower the sun and the moon. And a woman clothed in a good woman would be better than the world and everything in it. *Hassan* means **beautiful in character**. And when God says *beautiful*, then who is able to describe their beauty? Az-Zuhri and Qatadah said: **Good in character and beautiful in faces**. This was narrated on the authority of the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. Abu Salih said: Because they are virgins.

Qatada, Ibn al-Sameeq, Abu Raja' al-Attardi, and Bakr ibn Habib al-Sahmi read *khayrat* with emphasis, based on the original word. It has been said that *khayrat* is the plural of *khayr* and the meaning is **those who possess goodness**. It has also been said that it means **chosen ones**. Al-Tirmidhi said: **Good things are those that God has chosen and created by His choice, so God's choice is not like the choice of humans**. Then Hassan said, describing them as beautiful. So if the Creator of beauty describes something as beautiful, then look at what is there. In the first two, he mentioned that they are limiting their gaze, as if they were rubies and coral. So look how much is between the chosen one, who is God's chosen one, and the limiting their gaze. "In the hadith: The wide-eyed houris will take each other's hands and sing with voices that no creation has ever heard anything better or like. We are the satisfied ones, so we will never be angry. We are the residents, so we will never depart. We are the immortal ones, so we will never die. We are the gentle ones, so we will never despair. We are the best, beautiful ones, beloved to noble husbands." Narrated by Al-Tirmidhi with the same meaning from the hadith of Ali, may God be pleased with him. "Aisha, may God be pleased with her, said: When the wide-eyed houris say this, the believing women of this world will answer them: We are the ones who pray, but you did not pray. We are the ones who fast, but you did not fast. We are the ones who perform ablution, but you did not perform ablution. We are the ones who give charity, but you did not give charity." Aisha, may God be pleased with her, said: **By God, they have defeated them**.

Second: There is a difference of opinion as to which of the two is more beautiful and dazzling, the houris or the human women, who are seventy thousand times better than the houris. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him). Ibn al-Mubarak mentioned and Rashdin informed us on the authority of Ibn An'am on the authority of Hubbaan ibn Abi Jabalah, who said: **The women of this world, those of them who enter Paradise, will be preferred over the houris by what they did in this world**. It has been said that the houris mentioned in the Qur'an are the believing wives of the prophets and believers, who will be created in the hereafter in the best image. This was said by al-Hasan al-Basri. It is well-known that the houris are not from the women of this world, but rather they were created in Paradise, because God said: **No man or jinn has touched them before them**, and most of the women of this world are touched, and because

In them are good and beautiful things.

the Prophet (peace and blessings of God be upon him) said: **The fewest of the inhabitants of Paradise will be women, so not every one of them will have intercourse with a woman.** He promised the houris to all of them, so it is proven that they are not from the women of this world.

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are two Paradises.** It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises,** below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens.** This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches,** which are the branches or the branches in the refuge. And He said here: **two dark green ones,** meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones,** they have turned black from the greenness from the intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones,** he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair, Mujahid in one of the narrations, Ata', Atiya Al-Awfi, Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan Al-Thawri, something similar to that. Muhammad bin Ka'b said, **Two full green trees.** Qatada said, **Two soft green trees from the rain.** There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs.** Here he said, **Two overflowing springs.** Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs,** meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs.** Here he said, **In them are fruits, date palms, and pomegranates.** There is no doubt that the first is more general and has more individuals and variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates,** was explained by way of linking the specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were

mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya ibn Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates.** They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that.** They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm.** Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the authority of Hammad, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise, their fronds are clothing for the people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered.**

Then he said: **In them are good and beautiful women.** It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the other hadith that we will mention in Surat Al-Waqi'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of your Lord would you deny?" Then he said: **Houris confined in pavilions.** There he said: **In them are those who restrain their glances.** There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all secluded. Ibn Abi Hatim said: Amr ibn Abdullah Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not... Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden eggs. And the Almighty said: **In tents.** Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise

there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them." He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: "In Paradise, the believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other."

Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Qatada, Khalid Al-Asri told me, on the authority of Abu Al-Darda', who said: The tent is a single pearl with seventy doors of pearls. My father told us, Isa bin Abi Fatima told us, Jarir told us, on the authority of Hisham, on the authority of Muhammad bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Houris confined in pavilions**, he said: Tents of pearls. In Paradise there is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana'a." Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty's saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: "As if they were rubies and coral. So which of the favors of your Lord would you deny?"

And the Almighty said: **Reclining on green cushions and finely woven couches**. Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks. And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on green cushions**, meaning pillows, and this is the saying of Al-Hasan Al-Basri in a narration from him. Abu Dawud Al-Tayalisi said, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, regarding the words of God the Almighty: **Reclining on green cushions**, he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets**, Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets**, and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is red, yellow, and green. Al-Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaqub bin Mujahid said: **The abqari is one of the garments of the people of Paradise that no one knows about**. Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?**

Al-Qaysi said: **Every embroidered garment among the Arabs is abqari**. Abu Ubaidah said: **It is attributed to a land where brocade is done**. Al-Khalil bin Ahmad said: **Everything precious among men and other than that is called abqari among the Arabs**. From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade**. In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade**. So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor**. That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thauban told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you**. And in another hadith: **Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it**. Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Be persistent with me, O Possessor of Majesty and Honor**. And this is how it was narrated by al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of Majesty and Honor**. An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said: **Someone stuck to someone** means **stick to him**. Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him**. It is said: **Stick to him** means *persistence*. I said: Both are close to each

Surat Ar-Rahman: 70

In them are good and beautiful things.

other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surah Ar-Rahman, praise and thanks be to God.

Fath al-Qadir

70- **In them are good and beautiful things.** The majority of scholars read **good things** without a fatha, while Qatadah, Ibn al-Samifa', Abu Raja' al-Attardi, Bakr ibn Habib al-Sahmi, Ibn Muqsim, and al-Nahdi read it with a shaddah. According to the first reading, it is the plural of *khayra* with the weight of *fa'la* and with a sukoon on the 'ayn. It is said that a woman is *khayra* and another is *sharrara*, or the plural of *khayra* with a fatha is *khayra*. According to the second reading, it is the plural of *khayra* with a shaddah. Al-Wahidi said: The commentators said: **Good things** are women with good morals and beautiful faces. It was said that this description refers to the four Paradises, but there is no basis for this, as the women of the first two Paradises were described as **low-set glances** "as if they were rubies and coral," and there is a great gulf between the two descriptions.

Tafsir al-Baghawi

70. **In them**, meaning in the four gardens, **are good and beautiful things**. Al-Hasan narrated on the authority of his father on the authority of Umm Salamah, who said: I said to the Messenger of God, may God bless him and grant him peace: Tell me about his saying: **good and beautiful things**. He said: **Good morals and beautiful faces**.

Tafsir al-Baidawi

70- "In them are good things **meaning good things, so it was lightened because good which means last**" is not pluralized, and it was read according to the original. "Hassan" is good in character and disposition.

Surat al-Rahman 55:71

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

71 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** means: Then which of the favors of your Lord that He bestowed upon you as mentioned would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are two Paradises.** It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises,** below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens.** This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches,** which are the branches or the branches in the refuge. And He said here: **two dark green ones,** meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones,** they have turned black from the greenness from the intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones,** he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair, Mujahid in one of the narrations, Ata', Atiya Al-Awfi, Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan Al-Thawri, something similar to that. Muhammad bin Ka'b said, **Two full green trees.** Qatada said, **Two soft**

green trees from the rain. There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs.** Here he said, **Two overflowing springs.** Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs,** meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs.** Here he said, **In them are fruits, date palms, and pomegranates.** There is no doubt that the first is more general and has more individuals and variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates,** was explained by way of linking the specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya ibn Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates.** They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that.** They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm.** Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the authority of Hammad, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise, their fronds are clothing for the people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered.**

Then he said: **In them are good and beautiful women.** It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the other hadith that we will mention in Surat Al-Waqi'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of your Lord would you deny?" Then he said: **Houris confined in pavilions.** There he said: **In them are those who restrain their glances.** There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all secluded. Ibn Abi Hatim said: Amr ibn Abdullah

Then which of the favors of your Lord would you deny?

Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not..." Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden eggs. And the Almighty said: **In tents.** Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them." He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: "In Paradise, the believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other."

Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Qatada, Khalid Al-Asri told me, on the authority of Abu Al-Darda', who said: The tent is a single pearl with seventy doors of pearls. My father told us, Isa bin Abi Fatima told us, Jarir told us, on the authority of Hisham, on the authority of Muhammad bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Houris confined in pavilions**, he said: Tents of pearls. In Paradise there is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana'a." Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty's saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: "As if they were rubies and coral. So which of the favors of your Lord would you deny?"

And the Almighty said: **Reclining on green cushions and finely woven couches.** Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks. And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on green cushions**, meaning pillows, and this is the saying of Al-Hasan Al-Basri in a narration from him. Abu Dawud Al-Tayalisi said, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, regarding the words of God the

Almighty: **Reclining on green cushions**, he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets**, Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets**, and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is red, yellow, and green. Al-Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaqub bin Mujahid said: **The abqari is one of the garments of the people of Paradise that no one knows about.** Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?** Al-Qaysi said: **Every embroidered garment among the Arabs is abqari.** Abu Ubaidah said: **It is attributed to a land where brocade is done.** Al-Khalil bin Ahmad said: **Everything precious among men and other than that is called abqari among the Arabs.** From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade.** In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade.** So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor.** That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thauban told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you.** And in another hadith: **Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it.** Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Be persistent with me, O Possessor of Majesty and Honor.** And this is how it was narrated by

al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of Majesty and Honor**. An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said: **Someone stuck to someone** means **stick to him**. Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him**. It is said: **Stick to him** means *persistence*. **I said**: Both are close to each other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surah Ar-Rahman, praise and thanks be to God.

Fath al-Qadir

71- **Then which of the favors of your Lord would you deny?** For none of them, whatever it may be, can be denied.

Tafsir al-Baghawi

71. **Then which of the favors of your Lord would you deny?**

71- **Then which of the favors of your Lord would you deny?**

Surat Ar-Rahman: 72
Houris confined to pavilions

Surat al-Rahman 55:72

Houris confined to pavilions

Tafsir al-Jalalayn

72 - *Houris* with very black and white eyes *confined* concealed **in tents** of hollow pearls, added to palaces, resembling bridal chambers

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us about these good and beautiful women, *Houris*. By His saying *Houris*, He means: white, which is the plural of *Hawra'*, and *Hawra'* means: white.

We have already explained the meaning of *Houri* with evidence that makes it unnecessary to repeat it here.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Abu Hisham told us: Ubaidullah bin Musa told us: Israel told us, on the authority of Abu Yahya al-Qattat, on the authority of Mujahid: *Houri* means white.

He said: Abu Naim told us, on the authority of Israel, on the authority of Muslim, on the authority of Mujahid: *Houri* means white.

He said: We were told by Wakee', who said: We were told by Sufyan, on the authority of Mansur, on the authority of Mujahid: *Hoor* means women.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Al-Dahhak say regarding His statement, **Houris, restricted in size**, that Al-Hawra' means the beautiful, blue-eyed ones.

Ibn Hamid told us: Mihran told us on the authority of Sufyan: Al-Hoor: blackness in white.

He said: Jarir narrated to us on the authority of Mansour on the authority of Mujahid regarding his statement, **Houris confined in pavilions**, he said: The houris are the white ones, their hearts, souls, and eyes.

As for his saying, *restricted*, the people of interpretation differed in its interpretation. Some of them said: Its interpretation is that they were restricted to their husbands, so they did not seek to show off to them, nor did they raise their limbs to other men.

Who said that?

Abu Hisham told us: Ubayd God told us: Israel told us, on the authority of Abu Yahya al-Qattat, on the authority of Mujahid: **Confined to pavilions**. He said:

Confining their gaze and themselves to their husbands.

Abu Hisham told us: Waki' told us: Sufyan told us, on the authority of Mansur, on the authority of Mujahid: *Restricted* means that they restrict their gaze to their husbands and do not desire anyone other than them.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **Confined to the tents**. He said: They confined themselves and their sights to their husbands, so they did not desire anyone other than them.

Abu Hisham told us: Ubaidullah bin Al-Yaman told us, on the authority of Abu Jaafar, on the authority of Al-Rabi': **They kept their gazes closed for their husbands**. He said: They kept their gazes closed for their husbands.

Ibn Hamid told us: Hakam told us, on the authority of Amr, on the authority of Mansour, on the authority of Mujahid: **Confined to the tents**. He said: They confined themselves, their hearts, and their sights to their husbands, and they did not desire anyone other than them.

Abu Kuraib told us: Yahya bin Yaman told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **Confined to the pavilions**. He said: Their gaze is confined to their husbands, so they do not desire anyone other than them.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement, **restricted to their husbands**, he said: restricted to their husbands and not wanting anyone other than them.

Others said: He meant that they were imprisoned in the chambers.

Who said that?

Abu Kurayb told us: Ibn Yaman told us, on the authority of Abu Ja'far, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **Houris confined in pavilions**. He said: They are confined in pavilions.

Jaafar bin Muhammad Al-Bazuri told us: Ubaid God bin Musa told us on the authority of Abu Jaafar on the authority of Al-Rabi', similarly.

Abu Hisham Al-Rafa'i told us: Abu Na'im told us, on the authority of Israel, on the authority of Mujahid, on the authority of Ibn Abbas: *Restricted* means imprisoned.

Abu Kuraib told us: Ibn Yaman told us: Abu Ma'shar al-Sindi told us on the authority of Muhammad ibn Ka'b, who said: They are imprisoned in the chambers.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us both on the authority of Ibn Abi Nujayh on the authority of Mujahid regarding his statement, **Houris confined to pavilions**, he said: They do not leave the pavilions.

Ubaid bin Ismail Al-Habbari told me: Uthman bin Ali

told us, on the authority of Ismail, on the authority of Abu Saleh, regarding his statement, **Houris confined in pavilions**, he said: The virgins of Paradise.

Abu Kuraib and Abu Hisham told us: Othman bin Ali told us, on the authority of Ismail, on the authority of Abu Saleh, similarly.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, *confined*, that he said: those who are confined in tents and do not leave them.

Yaqub told me: Ibn Ulayyah told us on the authority of Abu Raja' on the authority of Al-Hasan regarding his statement, **confined to pavilions**, he said: They are confined, not wandering in the streets.

The correct thing to say about this, in our view, is that God, the Blessed and Exalted, described them as being confined in tents, and confinement is confinement. He did not specify their description as being confined to one of the two meanings we mentioned without the other, but rather he described them in that way in general. The correct thing to say about them is that they are confined in tents to their husbands, so they do not want anyone else, as he did in that general way.

His saying, **in tents**, means: the houses. The Arabs called women's litters tents, and from this is the saying of Labid:

The tribe's departure made you miss them, so carry them and sweep the cotton that covers their tents.

As for this verse, it refers to houses.

And the people of interpretation said something similar to what we said about that.

Who said that?

Ibn Al-Muthanna told us: Yahya told us, on the authority of Saeed, who said: Shu'bah told us: Abdul Malik bin Maysarah told us, on the authority of Abu Al-Ahwas, on the authority of Abdullah: **Houris confined in pavilions**. He said: Hollow pearls.

Al-Hasan bin Arafah told us: Shababah told us: Shu'bah told us, on the authority of Abdul-Malik, on the authority of Abu Al-Ahwas, on the authority of Abdullah, the same.

Yahya bin Talha Al-Yarboui told me: Fadil bin Ayyash told us, on the authority of Hisham, on the authority of Muhammad, on the authority of Ibn Abbas, regarding his statement, **Houris confined in pavilions**, he said: The pavilion is a pearl, four farsakhs by four farsakhs, and has four thousand doors of gold.

Abu Hisham told us: Abu Naim told us, on the authority of Israel, on the authority of Muslim, on the authority of Mujahid, on the authority of Ibn Abbas: **In the tents**, he said: houses of pearls.

Muhammad bin Ismail Al-Ahmasi told us: Muhammad bin Ubaid told us: Idris Al-Awdi told us, on the authority of Shammur bin Atiyah, on the authority of Abu Al-Ahwas, who said: Omar bin Al-Khattab, may God be pleased with him, said: Do you know what the

hollow pearls in the tents are?

He said: Muhammad bin Ubaid told us: Misa'ar told us, on the authority of Abdul Malik, on the authority of Abu Al-Ahwas, regarding his statement, **Houris confined in pavilions**, he said: Hollow pearls.

And on his authority, on the authority of Abu Al-Ahwas, he said: The tent is a hollow pearl, a farsakh by a farsakh, with four thousand doors of gold.

He said: Abu Dawud told us: Hammam told us, on the authority of Qatada, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The tent in Paradise is made of hollow pearl, a league by a league, and it has four thousand doors.

Ahmad bin Al-Muqaddam told me: Al-Mu'tamir told us: I heard my father narrating on the authority of Qatada on the authority of Khalid Al-Asiri, who said: It was mentioned to me that the tent was a hollow pearl with seventy doors, all of them made of pearls.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Musa ibn Abi Aisha, on the authority of Saeed ibn Jubayr, who said: Khayyam is a hollow pearl.

He said: Yahya told us, on the authority of Sufyan, on the authority of Mansour, on the authority of Mujahid, who said: The tents are pearls.

Abu Hisham Al-Rafa'i told us: Waki' and Ya'la told us on the authority of Mansur on the authority of Mujahid, **In the tents**, he said: The hollow pearl.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, **In the tents**, he said: A tent is a hollow pearl.

He said: Mahran told us, on the authority of Sufyan, on the authority of Mansour, on the authority of Harb bin Bashir, on the authority of Amr bin Maimun, who said: **The tents** are a hollow pearl.

Abu Hisham told us: Waki' told us: On the authority of Salamah bin Nabit, on the authority of Al-Dahhak, who said: The tent is a hollow pearl.

Abu Hisham told us: Ibn Al-Yaman told us, on the authority of Abu Jaafar, on the authority of Al-Rabi': **In the tents**. He said: In the chambers.

Ibn Hamid told us: Hakam told us, on the authority of Amr bin Abi Qais, on the authority of Mansour, on the authority of Mujahid, **In the tents**, he said: Pearl tents.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **In tents**. Tents are pearls and silver, as they say, and God knows best.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **Houris confined in pavilions**. He mentioned to us that Ibn Abbas used to say: The pavilion is a hollow pearl, a farsakh by a farsakh, and it has four thousand doors of gold.

Qatada said: It was said: The dwelling of the believer in Paradise is a place where a rider can travel on a

horse for three nights, with its rivers, its gardens, and whatever honour God has prepared for him.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: Ibn Abbas said: The tent is a hollow pearl, a farsakh by a farsakh, with four thousand doors of gold.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **Houris confined in pavilions**, he said: It is said: Their tents in Paradise will be made of pearls.

Yaqub told me: Ibn Ulayyah told us on the authority of Abu Raja' on the authority of Al-Hasan regarding his statement, **Houris confined in pavilions**, he said: The pavilions are hollow pearls.

Muhammad ibn al-Muthanna told us: He said: Harami ibn Ammarah told me: He said: Shu'bah told us: Ammarah told me on the authority of Abu Majlaz that the Messenger of God, may God bless him and grant him peace, said regarding God's statement, **Houris confined in pavilions**, he said: Hollow pearls.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say: Ibn Mas'ud used to narrate, "On the authority of the Prophet of God, may God bless him and grant him peace, that he said: They are hollow pearls," meaning the tents in his statement: **Houris confined in pavilions**.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement, **Houris confined in pavilions**, he said: Pavilions of pearls.

Tafsir al-Qurtubi

The Almighty's saying, **Houris confined in pavilions**. Houri is the plural of Hoora, which means very white or very black eyes. It has been mentioned before.

Confined means confined and veiled. **In pavilions** in the chambers, not roaming the roads. This was said by Ibn Abbas. Omar **may God be pleased with him** said, **A tent is a hollow pearl**. Ibn Abbas said the same, and he said, **A farsakh by a farsakh, it has four thousand doors of gold**. Al-Tirmidhi, the wise Abu Abdullah, said, regarding the Almighty's saying, **Houris confined in pavilions**, it has reached us in the narration that a cloud rained from the throne and created the houris from the drops of mercy. Then a tent was pitched over each one of them on the banks of the rivers, its width being forty miles, and it had no door. Then, when the friend of God entered Paradise, the tent split open, revealing a door, so that the friend of God would know that the sight of the created beings, the angels and servants, did not perceive it, so it is confined, and it has been limited by it from the sight of the created beings. And God knows best. He said in the first two, **In them are those who restrain their glances**. They restrained their glances to their husbands, and he did not mention that they were restrained, so this indicates that their husbands do not want a substitute for them.

In the Sahihs, **qasr al-shay'** means to restrict something, and from this comes the word **maqsurat al-jami'** the mosque is restricted. **qasr al-shay'** 'ala so-and-so means to not go beyond it to something else. A short woman and *qasr* means to be confined in the house, not to be allowed to go out. Katheer said:

You are the one who made every short girl beloved to me, and you do not know that short girls are like that

I meant short-haired women, not short-stepped women, the worst of women

Al-Farra' recited it to him, as mentioned by Ibn al-Sikkit. Anas narrated that he said: The Prophet, may God bless him and grant him peace, said: On the night of my ascension to heaven, I passed by a river whose banks were domes of coral. I was called from it, "Peace be upon you, O Messenger of God." I said, **O Gabriel, who are these?** He said, "These are maidens from the wide-eyed houris who asked their Lord for permission to greet you, and He gave them permission. They said, "We are immortal, so we will never die. We are the ones who are pampered, so we will never be miserable. We are the ones who are content, so we will never be angry. Wives of noble men." Then the Prophet, may God bless him and grant him peace, recited, **Houris confined in pavilions**, meaning, they are confined, protected, and honored. It was narrated on the authority of Asma' bint Yazid al-Ashhaliya that she came to the Prophet, may God bless him and grant him peace, and said: "O Messenger of God, we women are confined, confined, staying in your homes and bearing your children. Will we share in the reward with you?" The Prophet, may God bless him and grant him peace, said, **Yes, if you treat your husbands well and seek their pleasure**.

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are two Paradises**. It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises**, below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens**. This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches**, which are the branches or the branches in the refuge. And He said here: **two dark green ones**, meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones**, they have turned black from the greenness from the

intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones**, he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair, Mujahid in one of the narrations, Ata', Atiya Al-Awfi, Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan Al-Thawri, something similar to that. Muhammad bin Ka'b said, **Two full green trees**. Qatada said, **Two soft green trees from the rain**. There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs**. Here he said, **Two overflowing springs**. Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs**, meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs**. Here he said, **In them are fruits, date palms, and pomegranates**. There is no doubt that the first is more general and has more individuals and variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates**, was explained by way of linking the specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya ibn Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates**. They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that**. They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm**. Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the authority of Hammad, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise, their fronds are clothing for the people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered**.

Then he said: **In them are good and beautiful women**. It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the

other hadith that we will mention in Surat Al-Waqi'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of your Lord would you deny?" Then he said: **Houris confined in pavilions**. There he said: **In them are those who restrain their glances**. There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all secluded. Ibn Abi Hatim said: Amr ibn Abdullah Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not..." Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden eggs. And the Almighty said: **In tents**. Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them." He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: "In Paradise, the believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other."

Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Qatada, Khalid Al-Asri told me, on the authority of Abu Al-Darda', who said: The tent is a single pearl with seventy doors of pearls. My father told us, Isa bin Abi Fatima told us, Jarir told us, on the authority of Hisham, on the authority of Muhammad bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Houris confined in pavilions**, he said: Tents of pearls. In Paradise there is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana'a." Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty's saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: "As if they were rubies and coral. So which of the favors of your Lord would you deny?"

And the Almighty said: **Reclining on green cushions and finely woven couches**. Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks.

Surat Ar-Rahman: 72

Houris confined to pavilions

And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on green cushions**, meaning pillows, and this is the saying of Al-Hasan Al-Basri in a narration from him. Abu Dawud Al-Tayalisi said, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, regarding the words of God the Almighty: **Reclining on green cushions**, he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets**, Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets**, and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is red, yellow, and green. Al-Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaqub bin Mujahid said: **The abqari is one of the garments of the people of Paradise that no one knows about**. Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?** Al-Qaysi said: **Every embroidered garment among the Arabs is abqari**. Abu Ubaidah said: **It is attributed to a land where brocade is done**. Al-Khalil bin Ahmad said: **Everything precious among men and other than that is called abqari among the Arabs**. From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade**. In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade**. So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor**. That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thauman told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you**. And in another hadith:

Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it.

Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Be persistent with me, O Possessor of Majesty and Honor**. And this is how it was narrated by al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of Majesty and Honor**. An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said: **Someone stuck to someone** means **stick to him**. Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him**. It is said: **Stick to him** means *persistence*. I said: Both are close to each other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surah Ar-Rahman, praise and thanks be to God.

Fath al-Qadir

72- Houriat confined in tents meaning imprisoned, and from this comes the word *qasr*, because it confines whoever is in it, and *hoor* is the plural of *hawra*, which is the intense whiteness of the eye and intense blackness, and the meaning of *hawra* and the disagreement over it have been mentioned previously. It was said that the meaning of *maqsurat* is that they were confined to their husbands and did not want anyone else, and Al-Wahidi narrated it from the commentators. The first is more appropriate, and Abu Ubaidah, Muqatil and others said the same. It was said in Al-Sahah: **Qasrtu al-shay** means to confine something, and the meaning is: that they were secluded in the tents. *Khayam* is the plural of *tent*, and it was said that *khayyam* is the plural of *tent*, and *khayyam* is the plural of *tent*, and they are sticks that are set up and shaded by clothes, so they are cooler than tents. It was said that the tent is one of the tents of Paradise, a hollow pearl, a farsakh by a farsakh, and the height of *haw* is on the substitute of good

things.

Tafsir al-Baghawi

72. **Houris who are confined and veiled**, confined and covered in veils. It is said of a woman who is confined and short if she is secluded and covered and does not go out. Mujahid said: It means they restrain their gaze and themselves to their husbands and do not seek any replacement for them.

We narrated on the authority of the Prophet, may God bless him and grant him peace, who said: "If a woman from the women of Paradise looked down upon the people of the earth, she would illuminate what is between the heavens and the earth and fill what is between them with fragrance. The veil of her hair on her head is better than the world and everything in it."

In the tents, plural of tent. Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father that the Prophet, may God bless him and grant him peace, said: "The believer will have a tent in Paradise made of a single hollow pearl, sixty miles wide, in each corner of which there will be people who do not see the others, and the believer will go around them."

Tafsir al-Baidawi

72- **Houris confined to tents** They were confined to their tents. It is said that a woman is short, short, and confined, meaning secluded, or those who confine their gaze to their husbands.

Surat Ar-Rahman: 73

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:73

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

73 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** means: Then which of the favors of your Lord that He bestowed upon you of honor by rewarding your good doers with this honor would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are two Paradises.** It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises,** below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens.** This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches,** which are the branches or the branches in the refuge. And He said here: **two dark green ones,** meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones,** they have turned black from the greenness from the intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones,** he said: Two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair, Mujahid in one of the narrations, Ata', Atiya Al-Awfi,

Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan Al-Thawri, something similar to that. Muhammad bin Ka'b said, **Two full green trees.** Qatada said, **Two soft green trees from the rain.** There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs.** Here he said, **Two overflowing springs.** Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs,** meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs.** Here he said, **In them are fruits, date palms, and pomegranates.** There is no doubt that the first is more general and has more individuals and variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates,** was explained by way of linking the specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya ibn Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates.** They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that.** They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm.** Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the authority of Hammad, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise, their fronds are clothing for the people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered.**

Then he said: **In them are good and beautiful women.** It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the other hadith that we will mention in Surat Al-Waqi'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of your Lord would you deny?" Then he said: **Houris**

confined in pavilions. There he said: **In them are those who restrain their glances.** There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all secluded. Ibn Abi Hatim said: Amr ibn Abdullah Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not..." Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden eggs. And the Almighty said: **In tents.** Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them." He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: "In Paradise, the believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other."

Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Qatada, Khalid Al-Asri told me, on the authority of Abu Al-Darda', who said: The tent is a single pearl with seventy doors of pearls. My father told us, Isa bin Abi Fatima told us, Jarir told us, on the authority of Hisham, on the authority of Muhammad bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Houris confined in pavilions**, he said: Tents of pearls. In Paradise there is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana'a." Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty's saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: "As if they were rubies and coral. So which of the favors of your Lord would you deny?"

And the Almighty said: **Reclining on green cushions and finely woven couches.** Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks. And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on green cushions**, meaning pillows, and this is the saying of Al-Hasan Al-Basri in a narration from him.

Abu Dawud Al-Tayalisi said, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, regarding the words of God the Almighty: **Reclining on green cushions**, he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets**, Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets**, and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is red, yellow, and green. Al-Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaqub bin Mujahid said: **The abqari is one of the garments of the people of Paradise that no one knows about.** Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?** Al-Qaysi said: **Every embroidered garment among the Arabs is abqari.** Abu Ubaidah said: **It is attributed to a land where brocade is done.** Al-Khalil bin Ahmad said: **Everything precious among men and other than that is called abqari among the Arabs.** From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade.** In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade.** So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor.** That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thauban told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you.** And in another hadith: **Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it.** Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Be persistent with me, O Possessor of**

Surat Ar-Rahman: 73

Then which of the favors of your Lord would you deny?

Majesty and Honor. And this is how it was narrated by al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of Majesty and Honor.** An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said: **Someone stuck to someone** means **stick to him**. Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him**. It is said: **Stick to him** means *persistence*. **I said:** Both are close to each other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace, Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surat Ar-Rahman, praise and thanks be to God.

Fath al-Qadir

73- Then which of the favors of your Lord would you deny?

Tafsir al-Baghawi

73. Then which of the favors of your Lord would you deny?

73- Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:74

No human being or jinn has touched them before them.

Tafsir al-Jalalayn

74 - No human being or jinn had touched them before them before their husbands or jinn

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **No human being or jinn has touched them before them**, God Almighty says: No human being or jinn has touched them by marriage to cause them to bleed before them.

The reciters of the regions read **lam yathmathuna** with a kasra on the meem in this place and in the one before it. Al-Kisa'i would break one of them and add a damma to the other.

The correct reading in this regard is what the readers of the countries do, because it is the eloquent language and the famous speech of the Arabs.

Tafsir al-Qurtubi

The Almighty's saying **He did not touch them** means he did not touch them, as mentioned before. The general reading is **He did not touch them** with a kasra on the meem. Abu Haywah al-Shami, Talhah ibn Musarraf, al-A'raj, and al-Shirazi from al-Kisa'i read it with a damma on the meem in both letters. Al-Kisa'i would pronounce one with a kasra and the other with a damma, and he would have a choice in that. If he raised the first, he would raise the second, and if he broke the first, he would raise the second. This is the reading of Abu Ishaq al-Subai'i. Abu Ishaq said: I used to pray with the companions of Ali, and they would raise the meem. I used to pray behind the companions of Abdullah, and they would break it. Al-Kisa'i used both traditions. They are two dialects: tamth and tamth, like ya'rashūn and ya'kifūn. So whoever pronounces it with a damma, it is to combine the two dialects, and whoever pronounces it with a kasra, it is because it is the common dialect. He repeated his statement **He did not touch them** to clarify that the description of the houris confined to tents is the same as the description of the houris restricting their gaze. He says: If they confine themselves, then tents will be for them in that situation.

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are**

two Paradises. It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises**, below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens**. This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches**, which are the branches or the branches in the refuge. And He said here: **two dark green ones**, meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones**, they have turned black from the greenness from the intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones**, he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair, Mujahid in one of the narrations, Ata', Atiya Al-Awfi, Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan Al-Thawri, something similar to that. Muhammad bin Ka'b said, **Two full green trees**. Qatada said, **Two soft green trees from the rain**. There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs**. Here he said, **Two overflowing springs**. Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs**, meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs**. Here he said, **In them are fruits, date palms, and pomegranates**. There is no doubt that the first is more general and has more individuals and variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates**, was explained by way of linking the specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya ibn Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates**. They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that**. They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm**. Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the authority of Hammad, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The

No human being or jinn has touched them before them.

palm trees of Paradise, their fronds are clothing for the people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered.**

Then he said: **In them are good and beautiful women.** It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the other hadith that we will mention in Surat Al-Waqi'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of your Lord would you deny?" Then he said: **Houris confined in pavilions.** There he said: **In them are those who restrain their glances.** There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all secluded. Ibn Abi Hatim said: Amr ibn Abdullah Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not..." Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden eggs. And the Almighty said: **In tents.** Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them." He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: "In Paradise, the believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other."

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bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Houris confined in pavilions**, he said: Tents of pearls. In Paradise there is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana'a." Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty's saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: "As if they were rubies and coral. So which of the favors of your Lord would you deny?"

And the Almighty said: **Reclining on green cushions and finely woven couches.** Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks. And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on green cushions**, meaning pillows, and this is the saying of Al-Hasan Al-Basri in a narration from him. Abu Dawud Al-Tayalisi said, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, regarding the words of God the Almighty: **Reclining on green cushions**, he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets**, Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets**, and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is red, yellow, and green. Al-Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaqub bin Mujahid said: **The abqari is one of the garments of the people of Paradise that no one knows about.** Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?** Al-Qaysi said: **Every embroidered garment among the Arabs is abqari.** Abu Ubaidah said: **It is attributed to a land where brocade is done.** Al-Khalil bin Ahmad said: **Everything precious among men and other than that is called abqari among the Arabs.** From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade.** In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade.** So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first

priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor.** That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thauban told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you.** And in another hadith: **Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it.** Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Be persistent with me, O Possessor of Majesty and Honor.** And this is how it was narrated by al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of Majesty and Honor.** An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said: **Someone stuck to someone** means **stick to him.** Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him.** It is said: **Stick to him** means *persistence*. **I said:** Both are close to each other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surah Ar-Rahman, praise and thanks be to God.

Fath al-Qadir

74- **No human or jinn had touched them before them.** Its interpretation has already been presented in the description of the first two jinn.

Tafsir al-Baghawi

74. **No human or jinn has touched them before them.**

Tafsir al-Baidawi

74- **No man or jinn has touched them before them** like the houris of the first people, who are the owners of the two gardens, as they point to them.

Surat Ar-Rahman: 75

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:75

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

75 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** means: Then which of the favors of your Lord that He has bestowed upon you, as described, would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are two Paradises.** It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises,** below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens.** This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches,** which are the branches or the branches in the refuge. And He said here: **two dark green ones,** meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones,** they have turned black from the greenness from the intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones,** he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair, Mujahid in one of the narrations, Ata', Atiya Al-Awfi, Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan

Al-Thawri, something similar to that. Muhammad bin Ka'b said, **Two full green trees.** Qatada said, **Two soft green trees from the rain.** There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs.** Here he said, **Two overflowing springs.** Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs,** meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs.** Here he said, **In them are fruits, date palms, and pomegranates.** There is no doubt that the first is more general and has more individuals and variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates,** was explained by way of linking the specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya ibn Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates.** They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that.** They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm.** Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the authority of Hammad, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise, their fronds are clothing for the people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered.**

Then he said: **In them are good and beautiful women.** It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the other hadith that we will mention in Surat Al-Waqi'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of your Lord would you deny?" Then he said: **Houris confined in pavilions.** There he said: **In them are those**

who restrain their glances. There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all secluded. Ibn Abi Hatim said: Amr ibn Abdullah Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not..." Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden eggs. And the Almighty said: **In tents.** Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them." He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: "In Paradise, the believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other."

Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Qatada, Khalid Al-Asri told me, on the authority of Abu Al-Darda', who said: The tent is a single pearl with seventy doors of pearls. My father told us, Isa bin Abi Fatima told us, Jarir told us, on the authority of Hisham, on the authority of Muhammad bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Houris confined in pavilions**, he said: Tents of pearls. In Paradise there is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana'a." Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty's saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: "As if they were rubies and coral. So which of the favors of your Lord would you deny?"

And the Almighty said: **Reclining on green cushions and finely woven couches.** Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks. And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on green cushions**, meaning pillows, and this is the saying of Al-Hasan Al-Basri in a narration from him. Abu Dawud Al-Tayalisi said, on the authority of

Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, regarding the words of God the Almighty: **Reclining on green cushions**, he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets**, Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets**, and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is red, yellow, and green. Al-Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaqub bin Mujahid said: **The abqari is one of the garments of the people of Paradise that no one knows about.** Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?** Al-Qaysi said: **Every embroidered garment among the Arabs is abqari.** Abu Ubaidah said: **It is attributed to a land where brocade is done.** Al-Khalil bin Ahmad said: **Everything precious among men and other than that is called abqari among the Arabs.** From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade.** In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade.** So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor.** That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thauban told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you.** And in another hadith: **Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it.** Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Be persistent with me, O Possessor of Majesty and Honor.** And this is how it was narrated by

Surat Ar-Rahman: 75

Then which of the favors of your Lord would you deny?

al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of Majesty and Honor**. An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said: **Someone stuck to someone** means **stick to him**. Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him**. It is said: **Stick to him** means *persistence*. **I said**: Both are close to each other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surah Ar-Rahman, praise and thanks be to God.

Fath al-Qadir

75- **Then which of the favors of your Lord would you deny?** For they are all blessings that cannot be denied and favors that cannot be denied.

Tafsir al-Baghawi

75. **Then which of the favors of your Lord would you deny?**

75- **Then which of the favors of your Lord would you deny?**

Surat al-Rahman 55:76

Reclining on green cushions and fine carpets

Tafsir al-Jalalayn

76 - *reclining* meaning their husbands. We parse it as we have presented **on green cushions** plural of *rafrarah* meaning rugs or pillows **and beautiful carpets** plural of *ibqariyyah* meaning rugs

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Those whom He has honored, may He be glorified, will enjoy this honor that He described in these verses in the two gardens that He described as **reclining on green cushions and beautiful carpets**.

The people of interpretation differed about the meaning of *Rafrah*. Some of them said: It is the gardens of Paradise, and its singular is *Rafrah*.

Who said that?

Ibn Bashir told us: Shu'bah told us on the authority of Abu Bishr on the authority of Sa'id ibn Jubayr that he said about this verse, **Reclining on green cushions**, he said: The gardens of Paradise.

Abbas bin Muhammad told us: Abu Nuh told us: Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, similarly.

Yaqub bin Ibrahim told me: Saeed bin Jubair told us regarding his statement, **Reclining on green cushions**, he said: The cushions are the gardens of Paradise.

Others said: They are the prisons.

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Reclining on green cushions**, he said: The cushions are the excess of the confines and the carpets.

Yaqub told me: Ibn Ulayyah told us on the authority of Abu Raja' on the authority of Al-Hasan, who said: **Reclining on green cushions**. He said: They are the carpets. The people of Medina say: They are the carpets.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Salamah ibn Muhail al-Khadrami, on the authority of a man called Ghazwan **Rafrah Khadr** who said: The surplus of the prisons.

He said: Mahran told us, on the authority of Sufyan, on the authority of Harun, on the authority of Antarah, on the authority of his father, who said: The excess of the mattresses and the prisons.

Ibn Bashir told us: Abd al-Rahman told us: Sufyan told us on the authority of Marwan, regarding his statement, **Green flocks fluttered**, he said: The excess of the prisons.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **Reclining on green cushions**, he said: The green cushions are the prisons.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **A green tent** means green prisons.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **Green flaps**, that they are the prisons.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **Reclining on green cushions**, that they are the prisons.

Others said: Rather, it is the facilities.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: Al-Hasan said: Al-Rafrah is the companion of Khidr. As for Al-Abqari, it is the thick carpets, and they are a group, the singular of which is Abqari. It has been mentioned that the Arabs call every kind of carpet Abqari.

And the people of interpretation said something similar to what we said about that.

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **and the most beautiful of carpets**, he said: the carpets.

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me on the authority of Abi' on the authority of Ibn Abbas: **And Abqari Hassan**. He said: Abqari means the beautiful carpets.

Yaqub told me: Hisham told us, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, regarding his statement, **Abqari Hassan**, he said: Abqari is the freedman of the carpets.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, who said: Abqari: the carpets.

Ibn Bashir told us: Muhammad bin Marawan told us: Abu Al-Awam told us on the authority of Qatada: **Abqari Hassan** said: The carpets.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And the genius of Hassan**, said Zarabi.

Yunus told me: Ibn Wahb told us: Ibn Zayd said on the authority of Qatada: **And two beautiful ones**. He said: The two beautiful ones are the carpets.

Others said: The genius is brocade.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mujahid, **And Abqari**

Hassan, he said: It is brocade. The reciters in all countries read that as **On a green rug and Abqari Hassan** without an alif in both letters. A report was mentioned from the Prophet, may God bless him and grant him peace, which is not preserved and whose chain of transmission is not authentic: On a green rug and Abqari with an alif and the procedure. It was mentioned from Zuhair al-Farqabi that he used to read On a green rug with an alif and left out the procedure and Abqari Hassan with an alif also and without the procedure. As for the rugs in this reading, it may be possible to find the correct form, but as for Abqari, there is no way for it to be correct according to the people of Arabic, because the alif of the group is not followed by four letters or three correct letters. As for the first reading that was mentioned from the Prophet, may God bless him and grant him peace, if it were correct, then the two words would have to be unconventional.

Tafsir al-Qurtubi

The Almighty said: **Reclining on green cushions.** Al-Rafrāf is the hanging area. Ibn Abbas said: Al-Rafrāf is the excess carpets and rugs. It was also narrated from him: Al-Rafrāf is the hanging area. They recline on its excess carpets. Qatada said it. Al-Hasan and Al-Qurazi said it is the rugs. Ibn Uyaynah said it is the carpets. Ibn Kaysan said it is the elbows. Al-Hasan also said it is the hem of the garment. Al-Layth said it is a kind of green garment that is spread out. It was also said: the raised rugs. It was also said that every wide garment among the Arabs is a Rafrāf. Ibn Muqbil said:

And our shoes are still covered with fallen leaves of various kinds of raita and rafrāf.

These are similar sayings. In Sahih Al-Bukhari, Rafrāf refers to green garments from which one garment is made, called Rafrāf. Saeed bin Jubair and Ibn Abbas also said: Rafrāf are the gardens of Paradise. Rafrāf is derived from raff yaraf if it rises, and from this comes the flapping of a bird when it moves its wings in the air. Perhaps the gazelle was called Rafrāf because it flaps its wings then runs. A bird also flaps its wings around something wanting to land on it. And the raffr also breaks the tent and the sides of the shield and what hangs from it, the singular is raffra. And in the report about the death of the Prophet, may God bless him and grant him peace: **So he raised the raffra and we saw his face like a rustling leaf**, meaning he raised the edge of the tent. And it was said that the origin of raffra is from raffa al-nabat yaraf if it becomes fresh and lush. This was narrated by al-Tha'labi. And al-Qutbi said of something that has abundant water from grace and freshness until it almost shakes, raf yaraf raffan. This was narrated by al-Harawi. And it was said that raffra is something that if its owner sits on it, it flutters with it and swings it like a swing right and left and up and down, enjoying it with its companionship. This was said by al-Tirmidhi al-Hakim in Nawader al-Usul, and

we mentioned it in al-Tadhkira. Al-Tirmidhi said, so raffra is more dangerous than bedding, so he mentioned it in the first two, **reclining on beddings whose linings are of brocade**, and here he said, **reclining on a green raffra**. So raffra is something that if the saint sits on it, it flutters with it, meaning it flies with it this way and that wherever he wants. Like the swing, and its origin is from *rafrāf* before God Almighty. "It was narrated to us in the hadith of the Ascension that when the Messenger of God, may God bless him and grant him peace, reached the Lote Tree of the Limit, Rafrāf came to him and took it from Gabriel and flew with it to the support of the Throne. It was mentioned that he said: "It flew with me, lowering me and raising me until it made me stand before my Lord." Then when it was time to leave, he took it and flew with it, lowering and raising it, falling with it until he delivered it to Gabriel, may God's prayers and peace be upon him, and Gabriel was crying and raising his voice in praise. So Rafrāf is a servant of the servants before God Almighty, and it has special matters in the place of nearness and proximity, just as Buraq is a beast that the prophets ride, specifically for that on His earth. So this Rafrāf that God has subjected to the people of the two nearest Paradises is their resting place and their furnishing. It flutters with the saint on the edges and banks of those rivers wherever it wishes to the tents of his good and beautiful wives. Then he said, **And the genius of Hassan**. The genius is the engraved clothes spread out. So if the Creator of engravings says that they are Hassan, then what do you think of those geniuses? And Uthman, may God be pleased with him, and Al-Jahdary, Al-Hassan, and others read reclining on cushions in the plural, not declined like that. And the geniuses of Hassan are the plural of rafrāf, and the genius and rafrāf are the names of the plural, and the genius is singular and indicates the plural attributed to genius. And it has been said that the singular of rafrāf and genius is rafrāfah and genius, and the cushions and the geniuses are the plural of the plural. And the genius is the thick carpets among them, said Al-Farra', and it was said that the carpets from Ibn Abbas and others. The beauty is the carpets, Mujahid, the brocade, the qutbi, every embroidered garment among the Arabs is genius. Abu Ubaid said that it is attributed to a land where brocade is done, so every embroidered fabric is attributed to it. Dhu Al-Rummah said:

As if Riyadh Al-Qaf had dressed her with the brocade of the genius of reverence and upholstery

It is said: Abqar is a village in the region of Yemen where embroidered rugs are woven. Ibn al-Anbari said that the origin of it is that Abqar is a village inhabited by the jinn, and every distinguished and noble person is attributed to it. Al-Khalil said: Every distinguished, competitive, virtuous and proud person among men, women and others among the Arabs is abqari. From this is the saying of the Prophet, may God bless him and grant him peace, about Omar, may God be pleased with him: **I have not seen a bqari among the people who spread his slander**. Abu Amr bin al-Ala' said when he was asked about his saying, may God bless him and grant him peace, **I have not seen a bqari who spread his slander**, he said: A leader of a people

and their noble one. Zuhair said:

Those who are stingy with paradise are worthy of being granted it one day and will be arrogant.

Al-Jawhari Al-Abqari said: It is a place that the Arabs claim is from the land of the jinn.

Labid said:

Old and young people are like the paradise of a genius

Then they attributed to him everything they admired of his skill, quality of craftsmanship and strength, so they said: *abqari*, which is singular and plural. "In the hadith: He used to prostrate on *abqari*," which is these rugs on which are dyed and engraved, until they said: *abqari* was wronged, and this is the *abqari* of a people for the strong man. "In the hadith: I have not seen an *abqari* who spreads his fabric." Then God addressed them with what they knew, saying: **and *abqari* *hasan***, and some of them read it *abaqari*, which is a mistake because the attributed is not pluralized according to its attribution. Qatrib said: It is not attributed, and it is like *kursi* and *kursi* and *bukhati* and *bukhati*. "Abu Bakr narrated: The Messenger of God, peace and blessings be upon him, read: **Reclining on green cushions and *abaqari* *hasan***." Al-Tha'labi mentioned it, and the dhammah of the word *khidr* is rare.

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are two Paradises**. It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises**, below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens**. This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches**, which are the branches or the branches in the refuge. And He said here: **two dark green ones**, meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones**, they have turned black from the greenness from the intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones**, he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair, Mujahid in one of the narrations, Ata', Atiya Al-Awfi, Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan Al-Thawri, something similar to that. Muhammad bin Ka'b said, **Two full green trees**. Qatada said, **Two soft**

green trees from the rain. There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs**. Here he said, **Two overflowing springs**. Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs**, meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs**. Here he said, **In them are fruits, date palms, and pomegranates**. There is no doubt that the first is more general and has more individuals and variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates**, was explained by way of linking the specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya ibn Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates**. They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that**. They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm**. Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the authority of Hammad, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise, their fronds are clothing for the people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered**.

Then he said: **In them are good and beautiful women**. It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the other hadith that we will mention in Surat Al-Waqi'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of your Lord would you deny?" Then he said: **Houris confined in pavilions**. There he said: **In them are those who restrain their glances**. There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all secluded. Ibn Abi Hatim said: Amr ibn Abdullah

Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not..." Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden eggs. And the Almighty said: **In tents.** Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them." He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: "In Paradise, the believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other."

Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Qatada, Khalid Al-Asri told me, on the authority of Abu Al-Darda', who said: The tent is a single pearl with seventy doors of pearls. My father told us, Isa bin Abi Fatima told us, Jarir told us, on the authority of Hisham, on the authority of Muhammad bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Houris confined in pavilions**, he said: Tents of pearls. In Paradise there is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana'a." Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty's saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: "As if they were rubies and coral. So which of the favors of your Lord would you deny?"

And the Almighty said: **Reclining on green cushions and finely woven couches.** Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks. And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on green cushions**, meaning pillows, and this is the saying of Al-Hasan Al-Basri in a narration from him. Abu Dawud Al-Tayalisi said, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, regarding the words of God the

Almighty: **Reclining on green cushions**, he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets**, Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets**, and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is red, yellow, and green. Al-Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaqub bin Mujahid said: **The abqari is one of the garments of the people of Paradise that no one knows about.** Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?** Al-Qaysi said: **Every embroidered garment among the Arabs is abqari.** Abu Ubaidah said: **It is attributed to a land where brocade is done.** Al-Khalil bin Ahmad said: **Everything precious among men and other than that is called abqari among the Arabs.** From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade.** In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade.** So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor.** That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thauban told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you.** And in another hadith: **Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it.** Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Be persistent with me, O Possessor of Majesty and Honor.** And this is how it was narrated by

al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of Majesty and Honor**. An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said: **Someone stuck to someone** means **stick to him**. Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him**. It is said: **Stick to him** means *persistence*. **I said**: Both are close to each other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surah Ar-Rahman, praise and thanks be to God.

76- Reclining on green cushions The accusative of *Mutak'een* is in the state of being or in praise, as mentioned above. Abu Ubaidah said, *Raffaf* means the spread, and this is what Al-Hasan Muqatil, Ad-Dahhak and others said. Ibn Uyaynah said: It is the carpets. Ibn Kaysan said: It is the comforts. It was narrated on the authority of Abu Ubaidah that he said: It is the hem of the garment. Al-Layth said: It is a type of green garment, and it was said: It is the raised rugs, and it was said: It is every wide garment. It was said in As-Sahah: And *Raffaf* are green garments from which locks are made, and the singular is *Raffaf*. Al-Zajaj said: They said *Raffaf* here are the gardens of Paradise. They said *Raffaf* is the pillows, and they said *Raffaf* is the locks. End quote. Among those who said that it is the gardens of Paradise is Saeed ibn Jubayr. The derivation of *Raffaf* is from *Raf yarf*, meaning to rise, and from it comes the flapping of a bird, which is the movement of its wings in the air. The majority read *Raffaf* in the singular. Uthman ibn Affan, Al-Hasan and Al-Jahdary read *Rafaf* in the plural form **Wabqari Hassan** Abqari is the carpets and the embroidered rugs. Abu Ubaidah said: Every embroidered rug is Abqari, and it is attributed to a land where brocade is done. Al-Farra' said: Abqari is the eight rugs, and it was said the carpets, and it was said the rugs, and it was said the brocade. Ibn Al-Anbari said: The origin of it is that Abqar is a village inhabited by the jinn, and every superior person is attributed to it. Al-Khalil said: Abqari among the Arabs is every noble, virtuous and distinguished person among men and women, and from this is the saying of Zuhair:

Imagine a paradise of geniuses who will one day be

worthy of attaining it and becoming superior.

Al-Jawhari said: Al-Abqari is a place which the Arabs claim is the land of the jinn. Labid said: Kaharl and Shaban are like the paradise of Abqari. Then they attributed to him everything they were amazed by his skill, the quality of his craftsmanship and his strength, so they said Abqari, which is singular and plural. The majority read it as *Abqari*, and Uthman ibn Affan, Al-Hasan and Al-Jahdary read *Abaqari*, and it was read *Abaqari*, and they are attributed to *Abaqir*, the name of a country. Qatrib said: It is not attributed, and it is like Kursi and Kursi. Bakhti and Bakhati. The majority read *Khidr* with a damma on the kha and a sukoon on the dad, and it was read with a damma on both of them, and it is a rare language.

76. Reclining on green cushions. Saeed bin Jubair said: *Raffaf* means the gardens of Paradise. *Khadr* means dyed. This is narrated on the authority of Ibn Abbas, its singular is *raffa*. He said: *Raffar* is the plural of *plural*. And say: *Raffaf* means carpets, and this is the opinion of Al-Hasan, Muqatil, and Al-Qurazi. Al-Awfi narrated on the authority of Ibn Abbas: *Raffaf* means the excess seating and carpets. He said to Dahhak and Qatada: They are green seating areas above the mattresses. Ibn Kaysan said: They are the elbows. Ibn Uyaynah said: Carpets. Another said: Every wide garment among the Arabs is called *Raffaf*.

Abqari Hassan refers to the thick carpets and rugs. It is a plural, the singular of which is *abqariyya*. Qatada said: (*Abqari*) is the old carpets. Abu Al-Aaliyah said: It is the velvet rugs that are very thin. Al-Qutaibi said: Every embroidered garment among the Arabs is *abqari*.

Abu Ubaidah said: It is named after a land where embroidery is done.

Al-Khalil said: Every noble, generous, and distinguished person among men and others is considered by the Arabs to be a genius. From this comes the saying of the Prophet, may God bless him and grant him peace, about Omar, may God be pleased with him: **I have never seen a genius who is more generous than him.**

Tafsir al-Baidawi

76- Reclining on a cushion Pillows or throws, plural of cushion. It is said that cushion is a type of rug or the hem of a tent and it may be said for every wide garment. **Khader and Abqari Hassan** Abqari is attributed to Abqar. The Arabs claim that it is the name of a country for the jinn, so they attribute everything amazing to it. What is meant by it is the genus, and that is why the plural *Hassan* is based on the meaning.

Surat Ar-Rahman: 77

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:77

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

77 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** God Almighty says: Then which of the favors of your Lord, the One Who has bestowed upon you from His honoring of the obedient among you, would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are two Paradises.** It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises,** below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens.** This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches,** which are the branches or the branches in the refuge. And He said here: **two dark green ones,** meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones,** they have turned black from the greenness from the intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones,** he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair, Mujahid in one of the narrations, Ata', Atiya Al-Awfi,

Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan Al-Thawri, something similar to that. Muhammad bin Ka'b said, **Two full green trees.** Qatada said, **Two soft green trees from the rain.** There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs.** Here he said, **Two overflowing springs.** Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs,** meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs.** Here he said, **In them are fruits, date palms, and pomegranates.** There is no doubt that the first is more general and has more individuals and variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates,** was explained by way of linking the specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya ibn Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates.** They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that.** They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm.** Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the authority of Saeed ibn Hammad, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise, their fronds are clothing for the people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered.**

Then he said: **In them are good and beautiful women.** It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the other hadith that we will mention in Surat Al-Waqi'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of your Lord would you deny?" Then he said: **Houris**

confined in pavilions. There he said: **In them are those who restrain their glances.** There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all secluded. Ibn Abi Hatim said: Amr ibn Abdullah Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not..." Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden eggs. And the Almighty said: **In tents.** Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them." He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: "In Paradise, the believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other."

Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Qatada, Khalid Al-Asri told me, on the authority of Abu Al-Darda', who said: The tent is a single pearl with seventy doors of pearls. My father told us, Isa bin Abi Fatima told us, Jarir told us, on the authority of Hisham, on the authority of Muhammad bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Houris confined in pavilions**, he said: Tents of pearls. In Paradise there is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana'a." Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty's saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: "As if they were rubies and coral. So which of the favors of your Lord would you deny?"

And the Almighty said: **Reclining on green cushions and finely woven couches.** Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks. And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on green cushions**, meaning pillows, and this is the saying of Al-Hasan Al-Basri in a narration from him.

Abu Dawud Al-Tayalisi said, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, regarding the words of God the Almighty: **Reclining on green cushions**, he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets**, Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets**, and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is red, yellow, and green. Al-Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaqub bin Mujahid said: **The abqari is one of the garments of the people of Paradise that no one knows about.** Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?** Al-Qaysi said: **Every embroidered garment among the Arabs is abqari.** Abu Ubaidah said: **It is attributed to a land where brocade is done.** Al-Khalil bin Ahmad said: **Everything precious among men and other than that is called abqari among the Arabs.** From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade.** In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade.** So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor.** That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thauban told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you.** And in another hadith: **Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it.** Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Be persistent with me, O Possessor of**

Surat Ar-Rahman: 77

Then which of the favors of your Lord would you deny?

Majesty and Honor. And this is how it was narrated by al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of Majesty and Honor.** An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said: **Someone stuck to someone** means **stick to him**. Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him**. It is said: **Stick to him** means *persistence*. **I said:** Both are close to each other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace, Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surat Ar-Rahman, praise and thanks be to God.

Fath al-Qadir

77- **Then which of the favors of your Lord would you deny?** Each one of them is too sublime to be denied, and too great to be denied by a denier or rejected by a denier. We have already mentioned at the beginning of this surah the reason for repeating this verse, so we will not repeat it.

Tafsir al-Baghawi

77. **Then which of the favors of your Lord would you deny?**

77- **Then which of the favors of your Lord would you deny?**

Surat al-Rahman 55:78

Blessed is the name of your Lord, Possessor of Majesty and Honor.

Tafsir al-Jalalayn

78 - **Blessed be the name of your Lord, the Possessor of Majesty and Honor** It was presented and the word *name* was added.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **Blessed be the name of your Lord**, God Almighty says: Blessed be the mention of your Lord, O Muhammad, **Possessor of Majesty**, meaning Possessor of Greatness, **and Honor**, meaning: He who has honor from among all of His creation.

Ali told us: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Possessor of majesty and honor**, meaning: Possessor of greatness and pride.

Tafsir al-Qurtubi

The Almighty said, **Blessed be the name of your Lord, Possessor of majesty and honor**. "Blessed" is a verbal noun derived from *barakah*, which has already been mentioned. **Possessor of majesty** means greatness, which has already been mentioned. **And honor**, and Aamer read **Possessor of majesty** with the letter *waw* and made it a description of the name. This strengthens the fact that the name is the named. The rest of them said, **Possessor of Majesty** made **Possessor of Majesty** an attribute of **your Lord**, as if he meant by it the name with which he opened the surah, so he said, **The Most Gracious**, so he opened with this name, so he described the creation of man and the jinn, and the creation of the heavens and the earth and His making, and that **every day He is concerned with a matter**, and he described His management of them. Then he described the Day of Resurrection and its horrors and the description of the Fire, then he concluded it with the description of Paradise, then he said at the end of the surah, **Blessed be the name of your Lord, Possessor of Majesty and Honor**, meaning this name with which he opened this surah is as if he is teaching them that all of this came forth for you from My mercy, for it is the mouth of My mercy that I created you and created for you the heavens and the earth, creation and the creation, Paradise and the Fire, so all of this is for you from the name of the Most Gracious, so he praised His name, then he said, **Possessor of Majesty and Honor**, majestic in His essence, generous in His actions. The reciters did not differ in applying the description to the face by raising it at the beginning of the surah, and this indicates that what is meant by it is the face of God, which the believers encounter when they look at Him, so they are rejoiced at the good

reward, the beautiful meeting, and the good giving, and God knows best.

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are two Paradises**. It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises**, below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens**. This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches**, which are the branches or the branches in the refuge. And He said here: **two dark green ones**, meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones**, they have turned black from the greenness from the intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones**, he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair, Mujahid in one of the narrations, Ata', Atiya Al-Awfi, Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan Al-Thawri, something similar to that. Muhammad bin Ka'b said, **Two full green trees**. Qatada said, **Two soft green trees from the rain**. There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs**. Here he said, **Two overflowing springs**. Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs**, meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs**. Here he said, **In them are fruits, date palms, and pomegranates**. There is no doubt that the first is more general and has more individuals and variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates**, was explained by way of linking the specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya ibn Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be

upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates.** They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that.** They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm.** Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the authority of Hammad, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise, their fronds are clothing for the people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered.**

Then he said: **In them are good and beautiful women.** It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the other hadith that we will mention in Surat Al-Waqi'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of your Lord would you deny?" Then he said: **Houris confined in pavilions.** There he said: **In them are those who restrain their glances.** There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all secluded. Ibn Abi Hatim said: Amr ibn Abdullah Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not..." Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden eggs. And the Almighty said: **In tents.** Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them." He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: "In Paradise, the

believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other."

Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Qatada, Khalid Al-Asri told me, on the authority of Abu Al-Darda', who said: The tent is a single pearl with seventy doors of pearls. My father told us, Isa bin Abi Fatima told us, Jarir told us, on the authority of Hisham, on the authority of Muhammad bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Houris confined in pavilions**, he said: Tents of pearls. In Paradise there is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana'a." Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty's saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: "As if they were rubies and coral. So which of the favors of your Lord would you deny?"

And the Almighty said: **Reclining on green cushions and finely woven couches.** Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks. And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on green cushions**, meaning pillows, and this is the saying of Al-Hasan Al-Basri in a narration from him. Abu Dawud Al-Tayalisi said, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, regarding the words of God the Almighty: **Reclining on green cushions**, he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets**, Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets**, and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is red, yellow, and green. Al-Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaqub bin Mujahid said: **The abqari is one of the garments of the people of Paradise that no one knows about.** Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?** Al-Qaysi said: **Every embroidered garment among the Arabs is abqari.** Abu Ubaidah said: **It is attributed to a land where brocade is done.** Al-Khalil bin Ahmad said: **Everything precious among men and other than that is**

called **abqari among the Arabs**. From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade**. In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade**. So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor**. That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thauban told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you**. And in another hadith: **Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it**. Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Be persistent with me, O Possessor of Majesty and Honor**. And this is how it was narrated by al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of Majesty and Honor**. An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said: **Someone stuck to someone** means **stick to him**. Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him**. It is said: **Stick to him** means *persistence*. I said: Both are close to each other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the

Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surah Ar-Rahman, praise and thanks be to God.

Fath al-Qadir

78- Blessed be the name of your Lord, the Possessor of Majesty and Honor. Tabarak is a verbal noun from barakah *blessing*. Al-Razi said: The root of tabarak is from tabaruk, which means permanence and constancy. From this comes barak al-ba'thir and barakah al-ma', for water is perpetual. The meaning is: May His name endure and be established, or may goodness endure with Him. Because barakah, even though it comes from constancy, is used for goodness. Or it could mean that His status is elevated and exalted. It was said that its meaning is: glorifying and sanctifying God Almighty. If this tabarak is attributed to His name, the Almighty, then what do you think about His essence, the Almighty? It was said that the name means an attribute, and it was said that it is an intrusion, as in the saying of the poet:

Until the year, then peace be upon you both. And whoever cries for a full year has apologized.

The interpretation of Dhul-Jala and Dhul-Ikram has already been mentioned in this surah. The majority of scholars read *Dhul-Jalaal* as an attribute of the Lord, glory be to Him. Ibn 'Amir read *Dhul-Jala* as an attribute of a noun.

Ibn Jarir narrated on the authority of Ibn Abbas, regarding the verse: **And for him who fears standing before his Lord are two Gardens**, he said: God promised Paradise to the believers who fear standing before Him and perform His obligations. Ibn Jarir narrated on his authority regarding the verse: He feared and then feared God. The fearful is the one who performs the obedience of God and refrains from disobeying Him. Ibn Abi Hatim and Abu Sheikh narrated in Al-Azmah on the authority of Ata' that it was revealed regarding Abu Bakr. Ibn Abi Hatim narrated a similar narration on the authority of Ibn Shawdb. Abd ibn Hamid narrated on the authority of Ibn Mas'ud regarding the verse: He said: For the one who feared Him in this world. Ibn Abi Shaybah, Ahmad, Ibn Mani', Al-Hakim, Al-Tirmidhi, Al-Nasa'i, Al-Bazzar, Abu Ya'la, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani and Ibn Mardawayh narrated on the authority of Abu Darda' that the Prophet (peace and blessings of God be upon him) recited this verse: **And for him who fears standing before his Lord are two Gardens**. I said: Even if he commits adultery and steals, O Messenger of God. The Messenger of God (peace and blessings of God be upon him) said: The second: **And for him who fears standing before his Lord are two Gardens**. I said: Even if he commits adultery and steals. The third: **And for him who fears standing before his Lord are two Gardens**. I said: Even if he commits adultery and steals. He said: Yes, even if Abu Darda' is angry. Ibn Mardawayh narrated on the authority of Abu Hurayrah that the Messenger of God

(peace and blessings of God be upon him) said: **And for him who fears standing before his Lord are two Gardens.** Abu Darda' said: Even if he commits adultery and steals, O Messenger of God? He said:

Even if he commits adultery or steals, and even if Abu Darda' is displeased. Ibn Jarir and Ibn al-Mundhir narrated on the authority of Yasar, a freed slave of the family of Mu'awiyah, on the authority of Abu Darda', regarding His statement: **And for him who fears standing before his Lord are two Gardens.** He said: To Abu Darda': Even if he commits adultery or steals? He said: Whoever fears standing before his Lord neither commits adultery nor steals. Ibn Mardawayh narrated on the authority of Ibn Shihab, who said: I was with Hisham ibn Abd al-Malik, and he said: Abu Hurairah said: The Messenger of God, may God bless him and grant him peace, said: **And for him who fears standing before his Lord are two Gardens.** Abu Hurairah said: Even if he commits adultery or steals? I said: **That was before the obligatory duties were revealed, but when the obligatory duties were revealed, this was gone.**

Al-Bukhari, Muslim, and others narrated on the authority of Abu Musa al-Ash'ari that the Messenger of God, may God bless him and grant him peace, said: "The Gardens of Paradise are four gardens: two gardens of gold, their adornments, their buildings, and everything in them, and two gardens of silver, their adornments, their buildings, and everything in them. Nothing stands between the people and seeing their Lord except the cloak of majesty over His face in the Garden of Eden." Ibn Jarir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Abu Musa: "On the authority of the Prophet, may God bless him and grant him peace, regarding His statement: 'And for him who fears standing before his Lord are two gardens,' and regarding His statement: 'Beyond them are two gardens,' he said: Two gardens of gold for those brought near, and two gardens of silver for the companions of the right hand." Ibn Abi Shaybah, 'Abd ibn Humayd, Ibn al-Mundhir, al-Hakim **who authenticated it**, Ibn Mardawayh, and al-Bayhaqi in al-Ba'th narrated on the authority of Abu Musa regarding His statement: 'And for him who fears standing before his Lord are two gardens,' he said: Two gardens of gold for the forerunners, and two gardens of silver for the followers. And Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated from Ibn Abbas, regarding His statement, **with branches**, he said: with branches, he said: with colors. Ibn Jarir and Ibn al-Mundhir narrated from him, he said: fan is its branches touching one another. Abd bin Humaid and Ibn al-Mundhir also narrated from him, he said: fan is the branch. Al-Faryabi, Abd bin Humaid, Abdullah bin Ahmad in Zawa'id Al-Zuhd, Ibn Jarir, Ibn Abi Hatim, al-Hakim **who authenticated it**, Ibn Mardawayh, and al-Bayhaqi in al-Ba'th narrated from Ibn Mas'ud, regarding His statement, **reclining on couches whose linings are of heavy brocade**, he said: You have been told about the linings, so how about the outer linings? Abd bin Humaid, Ibn Jarir, and Ibn al-Mundhir narrated from Ibn Abbas that it was said to him: their linings are of heavy brocade, so what are the outer linings? He said: This is from what God said, **No soul knows what has been hidden for them of comfort for their eyes.**

And Abd bin Hamid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi in al-Ba'th narrated on his authority regarding his statement: **And the fruits of the two gardens will be within reach**, he said: He harvested their fruit, and **the near** is: that which is close to you and can be reached by one who is standing or sitting. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi narrated in

Al-Baath also narrated from him in his saying: **In them are those who restrain their glances**, meaning: from other than their husbands. **He has not touched them**, meaning: he has not approached them or had intercourse with them. Ahmad, Ibn Hibban, Al-Hakim **who authenticated it**, and al-Bayhaqi in al-Ba'th narrated on the authority of Abu Sa'id Al-Khudri on the authority of the Prophet (peace and blessings of God be upon him), "Regarding His statement: 'As if they were rubies and coral,' he said: 'You look at her face in her chamber, clearer than a mirror. The smallest pearl on her would illuminate what is between the east and the west. She would be wearing seventy garments, and his sight would penetrate so deeply that he could see the marrow of her shin from behind it.'" Ibn Abi Shaybah, Hannad ibn Al-Suddi, Al-Tirmidhi, Ibn Abi Al-Dunya in Sifat Al-Jannah, Ibn Jarir, Ibn Abi Hatim, Ibn Hibban, Abu Al-Shaykh in Al-Azmah, and Ibn Mardawayh narrated on the authority of Ibn Mas'ud on the authority of the Prophet (peace and blessings of God be upon him), who said: "Indeed, the whiteness of a woman from the people of Paradise can be seen from behind seventy garments, to the point that her marrow can be seen. This is because God says: As if they were rubies and coral. As for rubies, they are stones, and if you were to insert a wire into them and then purify them, you would see them from behind them." Al-Tirmidhi narrated it as a narration that ends with the Prophet (peace and blessings of God be upon him), and he said: It is more authentic. Ibn Abi Hatim, Ibn Mardawayh, and al-Bayhaqi in al-Shu'ab narrated - and declared it weak - on the authority of Ibn Umar who said: The Messenger of God (peace and blessings of God be upon him) said: "Regarding the statement of God, 'Is the reward for good [anything] but good?' He said: 'What is the reward for the one upon whom You have bestowed Your favor of monotheism but Paradise?'" Al-Hakim Al-Tirmidhi in Nawader Al-Usul, Al-Baghawi in his Tafsir, Al-Daylami in Musnad Al-Firdaws, and Ibn al-Najjar in his Tarikh narrated a similar hadith on the authority of Anas. Ibn Mardawayh narrated on the authority of Jabir, on the authority of the Prophet, regarding the verse: **Is the reward for the one upon whom We have bestowed Your favor of Islam but that I admit him into Paradise?** Ibn al-Najjar narrated in his Tarikh on the authority of Ali ibn Abi Talib, on the authority of the Prophet, similar to the hadith of Ibn Umar. Abd ibn Hamid, Ibn al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding the statement of God, 'Is the reward for good [anything] but good?' He said: What is the reward for the one who says La ilaha illa God in this world but Paradise in the Hereafter? Ibn Adi, Abu Al-Shaykh, Ibn Mardawayh, Al-Daylami, and al-Bayhaqi in al-Shu'ab **who classified it as weak** narrated on the authority of Ibn

Abbas who said: The Messenger of God (peace and blessings of God be upon him) said: "God revealed this verse to me in Surah Ar-Rahman for both the disbeliever and the Muslim: 'Is the reward for good [anything] but good?'" Ibn Mardawayh narrated it as a narration attributed to Ibn Abbas. Hannad, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding His statement: **two dark-skinned ones** he said: They are green. Ibn Abi Hatim narrated on his authority regarding the verse: They have turned black from green from being watered by the water. Al-Faryabi, Ibn Abi Shaybah, Hannad, Abd ibn Humayd, and Ibn Jarir narrated on the authority of Ibn Abdullah ibn Az-Zubayr something similar. Al-Tabarani and Ibn Mardawayh narrated on the authority of Abu Ayyub Al-Ansari who said: I asked the Prophet (peace and blessings of God be upon him) about His statement: **two dark-skinned ones** he said: Two green ones. Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas: **two overflowing ones** he said: Two overflowing ones. And Abd bin Hamid narrated on his authority that he said: They are sprinkled with water. Ibn Abi Shaybah, Ibn Abi Al-Dunya in Sifat Al-Jannah, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Masoud regarding his statement: **Beautiful good things**, he said: For every Muslim there is a good thing, and for every good thing there is a tent, and for every tent there are four doors through which you will enter from God on a Day of gifts, honor and a present that did not exist before that, neither resting places nor desires nor incense nor rushing, [there will be] houris [women] with wide, beautiful eyes as if they were hidden eggs. Ibn Mardawayh narrated it from another chain of narration on his authority, with a chain of narration traceable to the Prophet. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: *Houris*, he said: White, *Confined*, he said: Imprisoned, **In tents**, he said: In houses of pearls. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated that he said: Houris are black-eyed. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Masoud that the Prophet (peace and blessings of God be upon him) said: **Tents are hollow pearls**. Al-Bukhari, Muslim and others narrated on the authority of Abu Musa al-Ash'ari that the Prophet (peace and blessings of God be upon him) said: "The tent is a hollow pearl, its height in the sky is sixty miles. In each corner of it the believer has people whom others cannot see. The believer visits them." Al-Faryabi, Abd ibn Humayd, Ibn Jarir and Ibn al-Mundhir narrated on the authority of Ibn Abbas, regarding the verse: **Reclining on cushions**, he said: The excess confines, mattresses and rugs. Ubayd ibn Humayd narrated on the authority of Ali ibn Abi Talib, he said: They are the excess confines. Ibn Jarir, Ibn Abi Hatim, Ibn al-Mundhir and al-Bayhaqi narrated in al-Ba'th, through various chains of transmission, on the authority of Ibn Abbas: **Green cushions**, he said: The confines, **and handsome carpets**, he said: The rugs. Abd ibn Humayd narrated on his authority regarding the verse: He said: The cushions are the gardens and the exquisite carpets are the rugs.

Tafsir al-Baghawi

78. Blessed be the name of your Lord, the Possessor of Majesty and Honor. The people of Ash-Sham read **Possessor of Majesty** with a waw, and this is how it is in their copies of the Qur'an, based on the name.

Abu al-Hasan Ali ibn Yusuf al-Juwayni told us, Abu Muhammad ibn Muhammad ibn Ali ibn Muhammad ibn Sharik al-Shafi'i told us, Abdullah ibn Muhammad ibn Muslim told us, Abu Bakr al-Jurbudhi told us, Ahmad ibn Harb told us, Abu Mu'awiyah al-Dharee' told us, on the authority of Asim, on the authority of Abdullah ibn al-Harith, on the authority of Aisha, who said: When the Messenger of God, may God bless him and grant him peace, finished the prayer, he would not hold his head longer than it took to say: "O God, You are peace and from You is peace. Blessed are You, O Possessor of majesty and honor."

Tafsir al-Baidawi

78- Blessed be the name of your Lord. His name is exalted in that it is absolute in its essence, so what do you think of its essence? It was said that the name means an attribute or is inserted as in His saying:

Until the year, then peace be upon you both

Possessor of majesty and honor. Ibn Amir read it with the nominative case as an attribute of the noun.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Surat Ar-Rahman will be grateful for the blessings God Almighty has bestowed upon him.**